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THE

MISSIONARY HERALD.

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IMPORTANT STATEMENT FROM THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD.

THE following statement was adopted by the Prudential Committee at its meeting held August 10, to be given to the public through the press. We hope it will reach all the constituency of the Board: —

The Prudential Committee of the American Board is extremely loath to present at this time anything in the nature of a special appeal. It feels compelled, however, to make known clearly the situation in which the Board is now placed, and its inability to relieve the situation.

The gradual falling off in receipts for the first nine months of the year has been a keen disappointment, but the uplift in June gave the hope of a turn in the tide. Instead of the continued increase, the donations from churches and individuals for July are nearly $17,000 less than in July, 1896, thus creating a total loss of about $65,000. Every effort has been made during the year, even to crippling of the missions, to reduce expenditures to the probable income. The Committee could not have anticipated such a decrease in revenue as it is now compelled to face. Unless help comes at once, the result must be a burdensome debt at home, as well as a further crippling of the work abroad.

The Spirit of God is working marvelously in many of our missions, but the financial supplies are not forthcoming. The churches upon which responsibility rests must know the facts. The situation calls for prayer and deep heart searching on the part of the constituency of the Board. In the few remaining days there is time to change apparent disaster into inspiring success.

Remittances received by September 6 will be entered into the accounts of this fiscal year.

The Committee awaits with much anxiety, but not without hope, the response which will come from the churches and individuals in view of this statement.

EDWIN B. WEBB, *Chairman.*

CHARLES H. DANIELS, *Clerk.*

Sketch of Missions in India.

THE Historical Sketch of the American Board's Missions in India and Ceylon, in pamphlet form, which has been used for many years, has now been replaced by an entirely new sketch, prepared by the Rev. John S. Chandler, of Madura. Though brief, it presents in a clear way the story of these three missions since the work was begun in 1812.

A Mob in China.

Those who read Dr. A. H. Smith's graphic account, on another page, of the mob which beset the party, consisting of himself and Dr. Porter and family, as they were returning from Tientsin to Pang-Chuang, will recognize what a providential escape they had from serious injury, if not death. Evidently the mob had no special antipathy against them because they were missionaries, but rather because they were foreigners. The incident illustrates the inflammable character of the Chinese populace and their dense ignorance as to the character of foreigners, with their absurd notions in reference to the kidnapping of children. But it is most gratifying to observe with what energy and manifest interest the officials came to the rescue of our imperiled brethren. The interference of the viceroy, with a mandarin and two gunboats, and the sending of one of the gunboats to convey the missionaries on their homeward way, afford good evidence that in that portion of China, to say the least, our missionaries may depend upon protection from the authorities. The danger for foreigners in China lies in the sudden uprising of an ignorant and irresponsible mob.

A Correction.

In correcting in our June number the error of another, who had stated that Antioch in Cilicia had again become "a great missionary centre," we fell into an error ourselves in stating that no American missionary had ever done more than make an occasional visit to this out-station. This is not true. Rev. Homer B. Morgan resided there from 1856 to the time of his death in 1865, and subsequently Rev. Mr. Powers spent a brief period there. But the results of work in that city were comparatively meagre, and for thirty years it has been unoccupied as a station, and the place is very far from being a missionary centre.

Medical Missions versus Demonolatry.

Mrs. Isabella Bird Bishop, in her stirring address before the English Church Missionary Society, in May last, made a point which is specially noteworthy in reference to the relation of medical missions to the work of evangelization. She said: "I think it is not fully recognized that every system of medicine prevailing in the East is connected with sorcery, demonolatry, and witchcraft, not to speak of brutal and torturing treatment, and the thousands of lives annually imperiled and lost. There is a close connection between medicine and extraordinary superstition and wickedness; and the sorcerer is summoned on almost all occasions, or the wizard, or some prophetess, who professes openly to being in league with spirits of the other world. Sickness is supposed to be the work of demons, and the sorcerer is called in with his wand. And in comparatively enlightened Japan they believe the power of healing is connected with a divinity, and thus there is no worship more constant and continual, and no power possibly more believed in, in Japan, than that of Binzuru, the god of medicine. And, therefore, it is a necessity to send out medical missionaries, for so long as the only healer of the body is the man who is in supposed connection with evil spirits, so long must the people remain in darkness and in the shadow of death. And I think that it is a great argument in favor of medical missions, that the only medical systems that these people know are systems of demonolatry and sorcery."

Financial.

THE fiscal year of the American Board closes August 31. The books are kept open a few days to receive donations from a distance, which may properly belong to the year's receipts. It has been a year of bitter disappointment, because the receipts have been so absolutely inadequate to the needs of the work. It has also been a year of unusual satisfaction because of such grand spiritual results in most of our fields, under the direction of brave, self-sacrificing, and overburdened missionaries.

Last month we were encouraged to hope that our receipts had made a favorable turn, and that the appeals from our workers had reached the churches. It was a vain hope, for the July receipts show an alarming shrinkage as compared with last year. Who could have anticipated that the falling off in regular donations for the month would be about $17,000? The fact staggers us.

The Prudential Committee, standing between the missionaries and the churches, are under peculiar embarrassments. On the one hand is the distress of the missionaries, whose work is crippled by the sadly reduced appropriations. There is a moral pledge on our part to support them. On the other hand is the possible censure of our constituency and all the dread consequences of a debt and further retrenchment. It is placing upon careful men, who give freely of time and money to this work, a task too great for mortals to carry. Within a few days after the receipt of this *Herald* the books will be closed for the year. Let every reader join in a rally of contributions. Let them be winged by prayer and faith! Tell it to friends and so create a contagion of giving that shall retrieve the losses of the year. Please study with care the record of receipts for July and the eleven months of the year, as given below, and then lend a hand. If all the subscribers to the *Herald* could send five dollars each on the average, the clouds would give way to the sunshine. Try it!

	July, 1896.	July, 1897.
Regular donations	$46,475.76	$29,549.24
Donations for special objects	4,319.16	1,474.62
Legacies	3,638.30	14,583.48
Total	$54,433.22	$45,607.34

	11 mos. last year.	11 mos. this year.
Regular donations	$372,541.73	$327,261.13
Donations for special objects	39,260.65	51,797.78
Legacies	112,151.22	90,746.43
Total	$523,953.60	$469,805.34

Decrease in regular donations for eleven months, $45,280.60; *increase* in special donations, $12,537.13; *decrease* in legacies, $21,404.79; *total decrease* in eleven months, $54,148.26.

Death of Mrs. Creegan.

MANY friends in many lands will sympathize deeply with Dr. Creegan, District Secretary at New York, in the death of his wife, which event occurred at their home in Brooklyn on July 31. Mrs. Creegan was a woman of rare grace and beauty of character, and as vice-president of the Woman's Board of Missions and in various other relations she had a wide circle of acquaintance in which she was greatly beloved. After bearing with great Christian fortitude the sufferings incident to a prolonged illness, she died in blessed hope, leaving to her kindred and her associates the memory of a beautiful and saintly life.

A Haman in Persia.

Some recent reports from Persia read amazingly like portions of the book of Esther. The Haman of to-day is Sahid Rayan Allah, a Moslem priest who has stirred up the people to attack the Jews in their quarters, beating them and plundering their homes. Urged on by this man the populace is demanding that a day be fixed for the general massacre of Jews, and it is feared that the government will not be able to protect the hated and haunted people. Should the retributive justice meted out by the Persian Ahasuerus be administered by the Shah, a very high gallows would be built and Sahid Rayan Allah would speedily hang thereon.

Unimproved Opportunities.

The reports received from our Turkish missions confirm all that has been previously stated in reference to the eagerness of the people for religious instruction and guidance. The work is far beyond the capacity of the laborers, and the call for reinforcements is incessant. President Fuller, of Aintab, writes, "To human appearances we are passing over unimproved opportunities such as are very seldom given to the church." Miss Chambers, of Oorfa, after referring to the beauty of some of the gardens and vineyards with their masses of green, says: "But more beautiful still are the faces of many of these people whose newly awakened minds and hearts make them attractive far beyond beauty of form and feature. It seems to me there never were such opportunities to work for the Master as there are in Oorfa to-day. All doors are open to us. People are not only ready to listen, but are begging us to come and teach them."

What Shall Be Done?

Individual missionaries in all quarters are asking what they shall do with work they have now in hand. Mr. Zumbro, of the Pasumalai College, writes thus of the situation in that institution: "I wrote you that unless special help was received I should be compelled to cut off part of the school. There seems to be little hope of any special relief while the contributions to the Board are steadily falling off. I have written letters to all whom I thought might possibly be inclined to help, but have received little response. Two things seem necessary, to send home a number of the boys and to dismiss some of the teachers. I could send home some of the boys if it were only for this year, and if there was a probability of better appropriations next year. To send home the teachers means that they leave us and go elsewhere, and when we want them again they will not be available, and the hundreds of rupees that we have spent in educating them will be lost to us, so far as our own work is concerned. It may be that with larger faith money would come, but the situation at home being what it is, I must confess that my faith is not large enough to permit me to go on without reducing."

Railway in China.

The American consul at Hangkow reported in March last that three American citizens had started on that day to go from Hangkow to Peking through the provinces of Hupeh, Honan, Shansi, and Chihli, for the purpose of surveying a route for the railway between those two cities. The expedition was well equipped and was pleasantly recognized by the viceroy. The construction of the railway through this most productive section of the great Chinese empire is only a question of time.

A Pastor in India.

Some thousands of dollars are annually expended within the two missions of the American Board in India towards the support of native catechists and preachers, and there is no wiser expenditure than this. These preachers and catechists number over 250, and, though not of uniform abilities, all are believed to be faithful and true men. Rev. Mr. Bissell, of Ahmednagar, sends a brief account of one of the native pastors in the Marathi Mission who has died within the past year, Rev. Gangaramji Wagchaure, who was, when a lad, under the instruction of Rev. Messrs. Munger and Henry Ballantine. He became a teacher and afterward a pastor of the church at Kolgaw, where he labored faithfully for twenty-seven years. He was not a man of brilliant abilities, but faithful and devoted. Mr. Bissell says of him: "His influence in the village of Kolgaw was really remarkable. The village authorities regarded him highly. He was always ready with some simple medicines, which he got from the missionaries, to help the sick and in other ways to comfort the troubled. His advice was much sought for at councils and associations of the church union. He was a peacemaker among men, and his home was opened with generous Christian hospitality to all who came to see him. He had a rare family, having eight sons and four daughters. All his children, except the youngest, are church members. They honor their parents and abound in brotherly and sisterly kindness. The family presents one of the most striking contrasts between Christian and non-Christian home life." Is it not a joy to know that in contributing to maintain these preachers and teachers in mission fields we may expect to find many such faithful Christian men who, with their households, shall commend the gospel of Christ to the unevangelized?

Revivals in Persia.

The *Church at Home and Abroad* gives joyful tidings of revivals in the Oroomiah district of the Persian mission. It is said that at the special services more than 8,000 different persons have been in attendance, and personal interviews have been held with over 800 souls, a large portion of whom it is hoped will unite with the churches. Mr. Coan is quoted as saying, "Never before has there been so deep a thirsting for the Word of God, such a desire to hear it preached, and such a ready response to its claims."

A Thankful Heart.

It was a singular yet touching way in which a Japanese mother manifested her gratitude to Mr. Hara, the Christian evangelist who did so much for the prisoners in the Hokkaido, among whom she had a son. This son was one of a large number of prisoners released on the death of the Dowager Empress; and when letters were sent out to these released prisoners asking as to their welfare, this mother, who could not write and had nothing to give, felt that she must do something to express her gratitude. Unable to do anything more, she smeared one of her hands with ink, pressed it upon paper, and sent the impression to Mr. Hara.

The Rinderpest.

We learn from Mount Silinda that Dr. Thompson is using Dr. Koch's method of inoculation of cattle for the rinderpest, and thus far with success. It is too early to say that immunity from this dreaded disease is assured by inoculation, but our brethren in East Africa are hopeful that its ravages may be stayed.

THE work of Miss Fraser during recent months for the relief of the exiled Armenians at Varna, Bulgaria, made such an impression upon the committee of wealthy men in that city who aided in the work that, on Miss Fraser's departure, they presented her with a handsome silver tea service, with her monogram and "Varna, 1897," engraved on each piece, together with a quotation from Matthew 25 : 35, 36, in Armenian. The Armenian Patriarch at Constantinople also sent to Miss Fraser a letter of thanks, with his benediction, for the services which she had rendered his people in their time of need.

Grateful Acknowledgment.

CHURCHES in the United States are not under the necessity of appointing their services at inconvenient hours in order to keep down the attendance of the people, but such is the case at one city of Turkey. Mr. Hubbard, of Sivas, reports that they have put their Sabbath morning service *before breakfast* in order to have more room and greater quiet. "For there is such a jam when the service comes later and nearer the meeting of the Christian Association, held in the same room."

Over-crowded.

THE reason and moral sense of the Hindus condemn their theory of caste. They will admit that the system is full of absurdities, and that it is at war with the welfare of the individual as well as of the community; yet they cling to it with the utmost persistence. A vigorous writer in India has well said: "In spite of the relaxation of caste rules, in spite of the fact that the wealthy can violate the laws of caste with impunity, in spite of the fact that the Hindu has learnt the lesson of the brotherhood of man by heart, so that he can repeat it glibly with the lip, caste is still the strongest practical force in the land. A man openly parts with that last; he will sacrifice everything before that."

Strength of Caste.

IN view of the complaints that are often made as to the character of the native Christian converts in India, it is gratifying to note the testimony that comes as to the fidelity of the Christians during the prevalence of plague and famine. Mr. Abbott, of Bombay, reports that the native pastor at that city refused to leave when the plague was slaying thousands about him, but stood bravely at his post that he might care for the members of his flock who were in need. In the panic which prevailed at Bombay the workmen at nearly all the printing presses fled, leaving their work undone, but of the compositors connected with the *Bombay Guardian* press, who are Christians, not a single one deserted his post. It is a most remarkable Providence that so few of the Christian natives suffered from the plague.

Character of Converts.

LETTERS from our Madura Mission report that a special divine blessing seems to have rested upon the members not only of our own but of other missionary societies who were gathered together at Kodeikanal in May last for their summer rest. The Holy Spirit seemed manifestly present in their assemblies, and the hearts of these Christian laborers were so quickened that many of them are convinced that God is about to pour out his Spirit in an unusual manner upon the missions with which they are connected. May these hopes and prayers of God's servants be abundantly realized.

A Spiritual Quickening.

Not via Bihe.

We learn from Monsieur Coillard that the *Société des Missions* of Paris has been obliged, though with great regret, to give up the attempt to send supplies to the Zambesi Mission by the Benguella route across Africa. This is "on account of the delay and the expense involved, in spite of the kindness of our brothers of the American Mission in Bihé." Meanwhile it has become possible to secure wagons and cattle at the east coast, enough to take inland not only MM. Mercier and Coisson, the missionary reinforcement, but many of the mission supplies which have accumulated at Palapye. This is the more gratifying because a five years' plague of locusts has occasioned a distressing famine in the Zambesi country, which affects not only the natives but the missionaries.

Delays in Turkey.

The world may well marvel at the skill shown by the astute sovereign on the Bosphorus in baffling the European Powers in their attempts to settle the Greco-Turkish imbroglio. For weeks he has been declaring that he could not and would not accept the terms proposed by the Powers on the two prominent points involved, namely, the Thessalian boundary and the amount of the indemnity. His personal appeal from the ambassadors to the several European sovereigns failing of success, it is announced that the terms will be accepted "with reservations." This gives further opportunity for delay and discussion, with the possible chance of something occurring to break the concert of the Powers, and so prevent coercion. Coercion will not be necessary, provided the Sultan believes that the six Powers are ready to employ it; but until he is convinced of this, there will be "reservations" and delays without number. And delays are ever dangerous, and are especially dangerous for the parties in this case.

Rain in India.

It is gratifying to learn that in most of the famine-stricken districts in India there has been a fair rainfall, but tidings as late as July 20 from Bombay and the Deccan, the district in which our Marathi Mission is located, as well as from Madras, indicate a serious failure in the monsoon thus far. It is not too late, however, to hope for the summer rains.

The Bible Lands Aid Society.

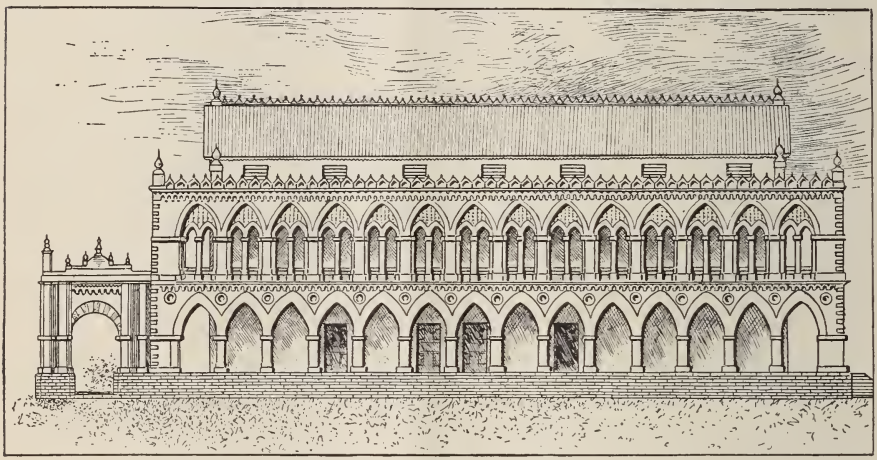
The report for its forty-third year of the Bible Lands (formerly the Turkish) Missions Aid Society, of Great Britain, shows that the society has accomplished much in the East in the work of evangelization, as well as in the relief of orphans and others in distress. We note in its list of places to which aid has been sent no less than nineteen cities or towns where the work is under the charge of missionaries of the American Board. For this aid heartiest thanks are due. We are glad to notice that the receipts of the society were greater by over $16 000 than during any previous year of its existence.

A Precious Ointment.

Here is a gift which we can only class with that of the alabaster box broken upon the head of Christ. A widowed mother, after serving thirty-seven years as a missionary among the Zulus, sends a thank-offering of $300 "for the privilege of having another son appointed to the mission field." The odor of this precious gift may well fill every church in America connected with our missionary work.

A MISSION HOSPITAL IN INDIA.

In a previous number of the *Missionary Herald* reference has been made to the remarkable fact that funds to the amount of 40,000 rupees, or about $13,000, have been contributed by the native people in and around the city of Madura, few of them Christians and most of them "enthusiastic heathen," for the erection of a hospital in Madura City, to be the property of the American Board and under the direct charge of Dr. Van Allen. We are glad to give herewith a cut from the architect's drawing of the north side elevation of the new hospital. It is a fine building, with foundations entirely of stone, and the superstructure of brick and stone. Several zemindars and rajahs, prominent men in their country, have contributed over one fourth of the amount, and the large class of chetties, or money lenders, furnished the remainder. Dr. Van



THE NEW HOSPITAL AT MADURA.

Allen, of Madura, to whose efficiency and untiring labors the erection of this hospital is due, sends the following notes in regard to the medical mission work in that city: —

"The Madura Mission has always made the medical work prominent as a mission agency. One of the first buildings erected when the mission was founded in 1834 was for a dispensary, located in Madura City. That building was added to as the needs increased, but it became dilapidated and unfit for use. In 1885 Dr. Mary P. Root found this the only building which she could use for the development of medical work for women and children, although but half of it was granted her. Five years later a new and commodious building was erected for a woman's hospital by the side of the old building. Of this woman's hospital Dr. Harriet E. Parker is now in charge. The building cost 20,000 rupees, the number of patients and out-patients last year being upwards of 19,000."

When this work for women removed to its new quarters, the old building was available for general medical work, though it was found to be wholly unsuitable. Its inadequacy was clear to the minds of the native population, many of whom

had enjoyed the benefits of the institution, and had seen its beneficent influence in the community, and were ready to contribute in a generous way to provide a suitable hospital. The new building now approaches completion. In it there will be accommodation for about forty in-patients, besides room for carrying on the dispensary work and work for out-patients. Dr. Van Allen says: "In the last ten or twelve years the medical missionary work in Madura has increased tenfold. In place of a little old building in which men and women were brought together indiscriminately for treatment, we have now two really fine buildings, with excellent accommodations. The total number of patients treated last year was 47,200."

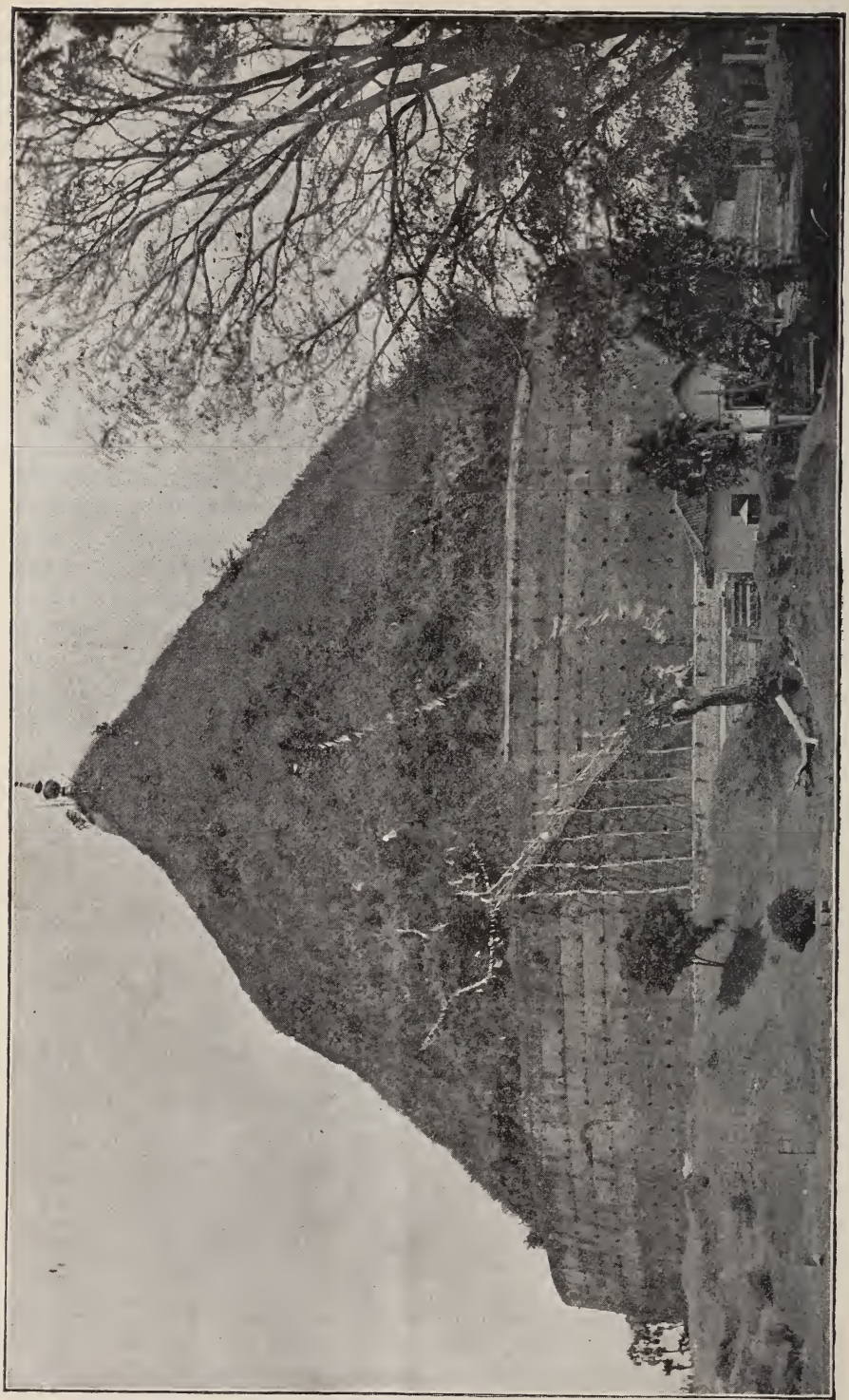
While this building has been provided by the natives of India, and in the expectation that the institution will ultimately be self-supporting, there is need of a few hundred dollars to carry out the plans formed. Whoever is specially interested in the medical arm of the missionary service may find here an excellent opportunity for rendering aid. Dr. Van Allen calls for $500 or $600 for the furnishings of the hospital, and he specially calls for $100 for the support of an evangelist who can care for the spiritual interests of the patients while in the hospital and follow them up after they have left for their homes. At present a service of prayer and preaching is held every morning with the patients, and tracts are distributed to be read by them while waiting their turn for treatment. This work properly calls for the whole time of a native evangelist, and through his services close connection can be maintained with the villages round about, and can be made most effective on spiritual lines. Is there not some person or society that will gladly give this small sum as a special offering, over and above regular contributions?

ANURADHAPURA, THE BURIED CITY OF CEYLON.

BY REV. SAMUEL W. HOLLAND, D.D., OF BATTICOTTA, CEYLON.

The American Mission in Ceylon is working among the Tamils in Jaffna, who are of the same race as are fourteen millions of people in southern India. But the southern and central portions of the island are peopled by the Sinhalese, who have a different language and religion. In some of the jungles in the interior there are some tribes of wild people called Veddahs, who live by hunting and wear little or no clothing. They are supposed by many to be the aborigines. The Sinhalese came from somewhere near the Ganges in 543 B.C. Their name means the lion race, from *sinha*, lion. They are supposed to have intermarried more or less with the aborigines, whom, however, they called demons. Their capital was made in the city of Anuradhapura, in the north central part of the island.

In the second century B.C., Buddhism was either introduced or revived by a noted missionary from northern India. The queen and her companions wished to be initiated into the mysteries of this religion, and for this purpose the sister of the missionary was sent for. When she came she brought a branch of the sacred Bo tree, under which Gautama sat on the day that he attained to Buddhahood. This was in the year 245 B.C. The story of this tree has been handed



THE DAGOBA OF RUANWELI, CEYLON.

down by a continuous series of authentic chronicles. It has been carefully tended, and there is no doubt that this is the oldest historical tree in the world. Three terraces have been built around it, so that only the branches are now above ground. Other trees of the same kind are growing near, but its leaves are easily distinguishable, being more oval. It is the *ficus religiosa*, a kind of banyan, but without root from the branches, and is held sacred by the Hindus also. Thousands of Buddhists come here to worship it in the months of June and July.

Not far from this tree are the dagobas. The oldest of these was built in 307 B.C., to enshrine the right collar bone of Buddha. It is sixty-three feet in height and bell-shaped. There are many of these dagobas in this city. One of the largest is called Ruanweli, or Golden Dust. It was begun in 161 B.C., and was originally 270 feet high, and contained many costly offerings and relics. It was built to commemorate a victory over the Tamil invaders. For many centuries the city lay desolate, and these dagobas, originally white and glittering, became covered with shrubs and trees. Somewhat recently the Buddhists have attempted to repair and restore them. This one is now 189 feet high. The wall is not very strongly built, and a few weeks ago a portion of it was washed down by heavy rains. The bricks of which the dagoba is composed are largely decomposed by exposure. Around the base was a circle of brick elephants. There are four large statues of the king and others, once covered with gilt, and there was said to be an underground passage to the room in the centre. The holes in the wall are left by the masons for scaffolding.

The Abhayagiriya Dagoba, or mountain of safety, is the largest of them all, having been 405 feet in height and 357 feet in diameter. This was five sixths of the height of the great pyramid of Egypt. The Chinese traveler, Fa Hien, who visited this city about 412 A.D., and gave a full account of all, says that this dagoba was 400 cubits high, and adorned with gold and silver and precious stones, and that there were 5,000 monks in its monastery. Certainly there are very extensive remains of monasteries and chapels around it. The present height is 231 feet. As it was fast falling into decay, the government undertook its repair, restoring the ancient form so far as possible. It is said to have been begun in 89 B.C. by the then reigning king, in gratitude for the recovery of his throne after a war with the Tamils. Some think that in those times Anuradhapura was the largest city in the world.

Its ruins cover many miles, and its magnificence must have been very great. Its prosperity depended entirely on a system of irrigation works, the most extensive ever known. The invaders destroyed these ultimately, and the country was ruined and speedily became jungle. Some of these artificial lakes have been restored, but it will take generations before the malarial fevers are conquered. The country is being gradually brought under cultivation, and the railway now being decided upon will hasten the process. There are other remarkable buried cities in Ceylon, but this is the most noticeable.

A MOB IN CHINA.

BY REV. ARTHUR H. SMITH, D.D., OF PANG-CHUANG.

WHILE we of the Pang-Chuang station were at Tientsin, returning from the annual meeting of our mission held at Tung-cho, May 22 to June 2, we heard that that turbulent city was in considerable commotion over the rebuilding of the great Roman Catholic Cathedral, situated in the most conspicuous site, at the junction of the Grand Canal and the Peiho. This cathedral was destroyed in the massacre of 1890, and the front has been kept as a prophecy or promise. An imperial decree has recently been issued, or extorted, authorizing its restoration. A stone tablet, with the decree cut upon it, has been set up, and is covered with a pavilion having imperial yellow tiles. Both in Tientsin and in Peking there have been tales of the kidnapping of Chinese children. In Peking it was said that the kidnapping was for the laying of the ties on the new railway, a child for each sleeper. This rumor diminished the attendance at most of the Peking Mission Sunday-schools more than one half. In Tientsin the matter was worse, for there was almost a reproduction of the conditions which led to the massacre, that is, so far as the people were concerned. Foreigners are now well acquainted with the Chinese temper, and for some time the consuls have requested the missionaries not to go into the native city. We heard of this, but not having been any time in Tientsin, and no one having mentioned localities as centres of disturbance, we did not even think of it as having anything to do with our trip.

Our object was to get away for our home as soon as might be. We started in our boats on the afternoon of Friday, June 11, but only got through the bridge of boats outside the north gate and a little beyond, and dropped anchor for the night. We sent across the river to buy ice and prepared to go to bed. Our bright lamp, shining through the glass windows of Dr. Porter's boat, attracted an idle crowd on the other side, who began to revile and to throw brickbats and other missiles at us. To this we paid no attention, and tried to keep the boatmen quiet, — a very difficult task, and, as it soon proved, quite impossible. After an hour of this amusement the crowd dispersed and we went to bed. But soon after nine they began to gather in larger numbers and with a more vicious air, uttering many shrill taunts for our silence, and reviling the boatmen for carrying "foreign devils." We did not then know that it was from this spot that a child was alleged to have been kidnapped a short time before. We could not have struck upon a worse place to spend the night.

When the missiles began to get numerous we sent a man to the nearest river police station to report the disturbance and to ask help. He had not been gone long before matters became so bad that it seemed best either to go on or to drōp down the river. But when we pulled up anchors to do this, the mob became wild with excitement and yelled like demons, declaring that we should not go away at all. As we did make a little progress up stream, they followed and preceded us to the number of several hundreds, as it seemed to us in dim moonlight. As the river is narrow here, it was easy to hit the boats and to make it hard for the boatmen to work. The latter were both terrified and in-

furiated, and the only Chinese outlet in either case is to revile. This we could not stop, and every curse of our boatmen was repaid with compound interest from the other side. A large body of men jumped on a grain junk near to which our boats were drifting, in the effort to turn them down stream. The intention was to jump on Dr. Porter's boat and destroy it. In this they almost succeeded. My boat was a trifle farther off and had no light on it. Just at this juncture a servant of Dr. Porter's, who has been a soldier, remembered a Winchester rifle which he had bought in Tientsin for a friend, and which was tied up securely. Dr. Porter quickly got this out, loaded it, and at the very instant when the mob was likely to seize his boat, this weapon was discharged into the air with an accompanying yell, Chinese fashion, before which the crowd retired a little. Our boats were now together, and we gave up the effort to get away, as it was plainly impossible. The screams of rage and hate of this mob, baffled for the moment, were such as one reads of in stories of Oriental warfare, but such as I had never listened to.

A very few moments after the boats again dropped anchor, the messenger returned from the river police station with three soldiers who brought an old gun. This was discharged, but the more serviceable weapon, always at hand, was the most effective. The soldiers squatted on our boat and *reviled back at the crowd* in stentorian tones which seemed, after a few angry replies, to have a great effect! No more stones were thrown, and after some time the people all disappeared. The energy with which the report of the disturbance was attended to by the Chinese authorities was the best example we have ever seen of what they can do when they choose. The military official in charge of the station sent several subordinates with the message that he was called away himself at the moment but would appear later, as he did. After midnight another official of some rank was announced, who had come personally to inspect. The customs tao-t'ai, who is the medium through which the consuls do most of their business, was alert, and sent a Lao-yeh on his own account. His Excellency Wang Wen Shao, the viceroy of Chihli, also sent a mandarin, two gunboats, and forty soldiers. We do not know where all the troops about us spent the night, nor did we get through with the officials till daylight. I wrote a full account of the matter to Consul Read, and sent it by the officials representing the customs tao-t'ai to that yamen, that it might be forwarded to the consul and thence to our mission, who would be sure to hear the most exaggerated rumors. We only asked for an escort of three men or so, but when we started on the next morning we found that we had five or six, who are changed at the end of each police route, an average of about ten miles. At the next two towns we saw large crowds, but there seems to be no excitement south of this point. Besides the soldiers *the viceroy sent one of his gunboats to convey us the whole distance*, though I do not think it was at all necessary. But it was unwise to decline it, though it will prove a costly luxury, as we must pay the captain a good sum, and each platoon of men require, at the least, half a dollar for their services, which are not onerous but involve much inconvenience, as there is no provision for their eating or sleeping. But Chinese are much better adapted to endure such trifles as these than we are, and we hear no complaints, and if we did, a few cents more would drown every murmur!

While we were visited by the officials we learned that just beyond where we were a similar attack had been made on a boatman and his wife, who were returning home. They were accused of kidnapping, made some reply which was angrily received, were set upon, their boat smashed, and themselves seriously wounded. There can be no doubt that if the mob had reached our boat they would have wrecked it and have killed us before help could have come. "Man's extremity is God's opportunity," as we knew before, but not in this impressive way. The principal official who heard our story remarked significantly, "Your lucky influence was good, for there would have been a bad business had they got at you!" The prompt action of the high officials shows their appreciation of the gravity of the situation, and the date of the dedication of the new cathedral, June 22, is a critical time for Tientsin. Doubtless ample precautions will be taken, however, to prevent an outbreak. The Tientsin people are among the most inflammable in the eighteen provinces, and are for this reason execrated by all officials living at a distance.

On the Grand Canal, China, June 13.

MISSIONARY SCHOOLS.

The topic suggested for the Missionary Concert for September is one of deep interest. In many lands to which our missionaries have gone there were at the beginning no schools whatever. Where the languages of the people had to be reduced to writing, as in Africa and Micronesia, there was nothing that passed for education, and the people must be taught to read in order that the Bible, that bulwark of all Christian hope and progress, might not only be in their hands but be understood by them. And in lands like Japan and China, where there is a literate class, there is nothing in the schools which will be helpful to those who would break away from idolatry and live by the teachings of Jesus. In uncivilized countries, therefore, there must be at least a primary education to protect the converts from surrounding ignorance and superstition and bring them in contact with the Word of God, while among people who have some form of literature, that literature is so pervaded by gross conceptions of God and religious things, and is in general so corrupt in its moral tone, that something better must take its place, or there can be little hope of purifying and elevating the people.

For the reasons thus named, missionaries have, from the beginning, recognized the necessity of establishing schools in which the converts may be taught not only the Christian religion, but may be trained to think and act wisely among their countrymen. The day has altogether passed by, if there ever was such a day, when it was deemed sufficient to utter in the ears of the unevangelized the story of the gospel in the expectation that without further aid these converts would become consistent and stalwart disciples. A Christian training is needed in Christian lands. Can there be any less need of it for those who would be Christians in pagan lands?

But while the necessity of schools as a part of missionary work is recognized, there has always been, and doubtless there will be for years to come, much

debate as to the methods of this educational work and the degree of attention to be paid to it. This subject is quite too large to be touched upon here. One thing may be said confidently, however; that in all lands which now need missionaries the work of training Christian preachers and teachers must be carried so far that at the earliest practicable moment the presence of these foreign missionaries shall be unnecessary. It is preposterous to think of supplying pastors and instructors from outside for the nations now unevangelized. A native force must be raised up on the ground. This can be done only by giving an education which, while dominated by a Christian spirit and aim, shall develop the faculties of young men and women on the ground, making them the natural teachers and leaders among their people.

No department of missionary labor is more fundamental than this. Paul's charge to Timothy should be repeated in the ears of every body of men attempting to win a nation to Christ: "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Men of faith must be found, for the fundamental requirement is Christian life and character. But when such men are found, they need a training, so that they may be able to teach others. This training it is the duty of the missionaries to give; and experience has shown that in every nation there are those who, by means of such Christian training, are made capable of being faithful and effective teachers and leaders of the people. In this direction is our great hope of winning the nations to Christ. Unceasing prayer should ascend for these schools of all grades, that they may be nurseries of piety; that the learning imparted, while it lifts the pupils above their people, may not lift them away from them; and that there may come forth from these institutions a company of strong, devoted men and women who shall be capable of instructing others and leading their countrymen to the reception of the gospel.

It may be well to remind our readers, in connection with this concert of prayer, that there are now in connection with the American Board no less than eighteen theological schools, having 260 enrolled students. Aside from these, there are no less than eight colleges of high grade, some of them having preparatory departments; besides over fifty boarding and high schools for boys and sixty-one for girls. In these higher institutions there are more than 7,750 pupils, while, including common schools, the total number under instruction is somewhat over 52,000. What a mighty power, largely latent as yet, is lodged in these pupils for the bringing in of the kingdom of God!

Letters from the Missions.

Zulu Mission.

PROGRESS OF THE REVIVAL.

THE letters received from this mission are few and brief, but they unite in speaking of the continuance of the religious interest. Knowing the weakness of the people, who have been trained in heathenism and are bound by superstitions, our brethren write with much caution, and yet they say that their hearts are full of hope and thankfulness. A letter from Miss Price, dated May 11, reports an instance of victory over the ingrained superstition of the people concerning the

magic power of their so-called "medicines." She writes: —

"On going into the chapel one Friday afternoon to attend the weekly prayer meeting, I saw a strange sight, such as I've never seen before. There were hanging suspended from the pulpit rails two concertinas and a dozen or more little bags of various kinds and colors. I knew what it meant and what those bags contained, for I had been hearing how at the night meetings, 'watch meetings,' as they call them, some of the boys and even men had been bringing their 'medicines' and giving them up, confessing the evil uses they had made of them. For instance, one said that he rubbed some of this medicine on his face and hands and looked at a girl; she fell down and then obeyed his call. We, here in the school, know from what we have seen that even good Christian girls have been made ill in such ways, a result, I suppose, of their superstitious fears, though in some cases it is very hard to account for the results. Besides these love medicines, there are those which, as they believe, have power to cause illness and even to kill their enemy in whose path they have placed the medicine or who crosses a threshold on which it has been put.

"At this meeting there were some confessions of using these charms, and the question arose, What shall be done with these things? It was decided at last to burn them. A special meeting was called, at which there were many confessions of various sins. At the close, the men and boys took the basket of medicines down to the river and burned them there; one kind, they said, would not burn and they put it in the river. There was one little bottle for which a man paid *sixteen pounds*. All these medicines are very expensive, but this must be an unusual price, I think. They buy them from the heathen doctors. The man who gave up this little bottle confessed, after much prayer had been offered for him, that he bought it hoping to destroy with it a whole family whom he hated; he was a young man, not a professing Christian. Another man, not of this station, who had similar 'medicine,' confessed it in a meeting, and said that as he was going with it in his pocket, intending to use it, suddenly there came a great fear in his heart and a thought of the Lord, and he threw the bottle away into the bush. Afterwards, lest Satan should tempt him to go and get it to use, he got it and destroyed it. The burning of these medicines could not but remind us of Acts 19: 19."

European Turkey Mission.

THE BULGARIAN EVANGELICAL SOCIETY.

OUR letters from this mission speak of the disturbances caused by the Greco-Turkish war. Mr. Baird, of Monastir, reports that that section was free from violence, and yet the forwarding of supplies for the army had caused much commotion. Horses and carts were pressed into the transport service, leaving the poor villagers unsupplied with means for planting their fields. The impression which our brethren of the mission have is that the task before the European Powers is by no means an easy one, unless they do something more than negotiate.

Dr. Clarke reports the twenty-third annual meeting of the Bulgarian Evangelical Society. About 150 members were enrolled, and it appears that 800 francs have been contributed for Christian work at four different points. Some small books and tracts have been printed and widely distributed, and the general influence of the society has been excellent. It has now a newly finished "Home" at Samokov, which has awakened much interest among the evangelical community. It has a bookstore and a reading-room in the second story, which is used by a goodly number of people, lodgings in the third story, also a refreshment room where an earnest Christian man watches opportunities to sow good seed among those who come to the rooms. Dr. Clarke says: "The evening services held in connection with the meeting of the Evangelical Society were quite profitable to the 400 or more

who filled the church, perhaps 100 of them standing. The morning prayer-meetings, the Sabbath services, the communion and the baptism of children were serious and elevating seasons of worship."

Eastern Turkey Mission.

THE PRESENT FORCE.

In a review of the present situation within the Harpoot district, the following report is made: —

"The number of our pastors, preachers, and teachers during the past year has greatly diminished, for reasons beyond our control. We have now living and serving in this field 10 pastors, 9 preachers, 24 boys' teachers, 25 girls' teachers, and 18 Bible-women, a total of 86, exclusive of the teaching force of the college. Small as this number is compared with nearly double this number of late years, the steady exodus of preachers and teachers to Europe and America promises to cripple our work even more severely the coming year.

"Unless we receive immediate reinforcements from America of both Armenian and American helpers, there seems, humanly speaking, no alternative but the breaking down of the present pitifully inadequate force and the permanent decadence of the work."

Mr. Browne, of Harpoot, records some facts concerning certain churches which he had visited during one of his recent tours: —

"During the 'event' (a term used to designate the massacre) of eighteen months ago, the pastor of the first church visited fled from house to house, with his household, by digging through the walls of adjoining buildings; and only after days of great danger and exposure, and literally after 'suffering the loss of all things,' their safety was secured, but the pastor's health is now permanently impaired.

"The pastor of the next church visited had died before the 'event,' but the rage of the Koords could not be satisfied by massacre, rapine, or plunder of those living at that time, so, after razing the parsonage to the ground, they disinterred the pastor's body and fired into it volleys of bullets and treated it with almost fiendish indignities.

"The pastor of the next church was imprisoned for a long time and cruelly beaten and his life finally rescued with the greatest difficulty. I found him, too, enfeebled, and though a young man, prematurely gray, and for safety's sake living in a neighboring city.

"The preacher of the next church visited on this tour, after unflinchingly keeping his faith under imprisonment and daily threats of death, was finally released after the slaughter of some of his people and the denial of their faith by others.

"The pastor of the fifth church, after being badly burned in the parsonage and enduring great suffering, was finally shot, because refusing to accept even the briefest formula of the faith of Islam, while the pastor of the last place visited was cruelly murdered, with his two sons, on the threshold of their home.

"It is under such conditions we resume our touring work throughout our field."

THE SPIRITUAL WORK. — PAYMENTS BY THE PEOPLE.

But in spite of, or should it not rather be said because of, these losses and afflictions, the report can state: —

"In almost all the out-stations visited this season we have been permitted to see most gracious 'times of refreshing,' in some of them revivals and precious ingatherings of souls, the latter certainly exceeding 100. Besides this, we can gratefully record that the churches are quickened and greatly heartened, congregations enlarged and hungry for the truth, Sabbath-schools steadily increasing, even the Gregorian Church evincing a quickened life and, in many cases, presenting open doors to our preaching and evangelistic efforts. In a word, were our resources at all commensurate with our present opportunities, it would seem as if a great reformation was about dawning

upon these Oriental churches, and a new epoch opening in the history of our missionary work."

A striking evidence of the genuineness of this spiritual quickening is seen in the gifts of the people for Christian work. Notwithstanding the losses of houses and property, and of the lives of many, the deep poverty of the people has "abounded unto the riches of their liberality." The people are now beginning to assume a larger share of the salaries of *their* Bible-women. In two places the women have already assumed the entire charge and expense of their Bible work. In one city twenty-two women have promised to teach 210 of their neighbors who do not know how to read. It is with surprise and gratitude that Mr. Browne reports that their decimated and beggared communities have already assumed at least one half of the cost of their institutions.

THE SITUATION AT VAN.

Dr. Raynolds writes from Van, May 3: —

"The change in our school and chapel room, which we have been contemplating for some time, was effected last week, all the partitions being taken down and the whole room thrown into one, about 50 by 30 feet. We thought, now we can have the children in the main meeting. But at the second singing there were so many standing that we sent fifty of the children out, and even then many failed to get in, though the room must have contained some 600 souls. A larger proportion than usual of the better class were present. To what extent the large attendance was due to curiosity to see the new room, I do not know, but I fancy that many more will come when they find they can have comfortable seats and be able to hear well; so that I think we shall have a separate service for the children again next week.

"With the first of May we cut off free bread, though it causes much of protest, and no doubt of suffering. We regard it as impossible that funds should continue to come in another year as they have done the past two winters, and really feel that it is not right that they should, and so feel that now, with the opening of spring, the people should be thrown on to their own resources, compelled to find or make work when possible, seek aid from their own people, if they can get it, or, where nothing else is possible, emigrate. Thus we can save most of the funds in hand for next winter, while the number of those who will need them will be less than if we encourage people to stay here in idleness. Probably a certain number of widows who cannot spin, and of orphans who have been receiving aid, without being brought into the orphanage, will, after a few days of sifting, receive aid in some way."

Marathi Mission.

THE WORK OF THE YEAR.

THE Annual Report of this mission, delayed for a while on account of the scarcity of printers in Bombay by reason of the plague, has just been received. The contrasts of light and shade are very marked. Aside from the actual losses from famine and plague, the strain upon the missionaries, both physical and spiritual, has been severe. The reductions in appropriations have also told severely. The Report says that "many an opening for promising work has had to be passed by, many a call for new schools unheeded; many a bright boy or girl has been denied entrance to our boarding schools because of the severe restrictions that have been placed upon us." Nevertheless it can be said that no previous year has witnessed so large an ingathering into the churches, and that the educational and evangelistic departments, save where they have been disorganized by the famine, have been carried on with usual vigor. The following statements are made: —

"Two new churches have been organized, and the number received on profession of their faith, in all our churches, is 203, which is the largest number received in any one year. The net gain in membership of the churches is 119, making the number of communicants at the end of the year 2,749. Of these 1,552

are males, and 1,197 are females. More than three fifths, or 1,568, are able to read. . . . The whole number of baptized persons in our Christian community is 4,792, a gain of 240 upon the previous year. It will not seem strange, in this year of famine and pestilence, that the contributions of the churches should have fallen short of those of last year by nearly 550 rupees. The changes in our working forces are as follows: There is one less pastor, one more preacher, four more Bible-readers, six more Bible-women, five more female teachers, and three less medical catechists, making an increase of twelve native Christian agents, or a total of 362."

Grateful reference is made to the long and faithful services of Dr. Fairbank for fifty years, and of Rev. Mr. Harding for forty years. Allusion is also made to the excellent services of Rev. Dr. John H. Barrows through the lectures he has given upon "Christianity, the World Religion."

THE PLAGUE.

Since this Report was printed the ravages of the plague have been greatly stayed, and if there should be no new outbreak during the coming fall and winter, this pestilence may be considered as over. An extract given in the Report from Rev. Mr. Abbott, of Bombay, will give some impression as to the effect of the fearful disease in Bombay, where there were from this cause alone at least 2,000 deaths weekly: —

"That this terrible mortality has produced heart-rending scenes may readily be imagined. The corpses of the plague-stricken, borne on men's shoulders, pass along the streets in terrible frequency, carried in silence or mournful dirge to the burning or burying grounds. There is a very general feeling that the plague is due to the anger of the gods, because of the sins of the people; but in the enumeration of particular sins, that of killing the cow, eating what ought not to be eaten, and the general laxness in religious observances, are especially mentioned as the cause of the anger of the gods. Naturally our missionary work has been affected by this plague. In the general exodus of the people, and the fear of having children walk the streets, our schools have suffered like those of others, and had to be closed from lack of pupils. Bible-women found the homes they were accustomed to visit empty, or tainted and dangerous to enter, and in many cases it has seemed wise to send these and other workers away from the city, to work in other places, rather than expose them to the great danger of infection. We had hoped that our own premises would be secure from attack, as great care was taken to secure the best sanitary conditions, but it entered the servants' houses of Bowker Hall. Three persons were attacked, all of whom died in the hospital. These attacks, according to medical authority, rendered the house unsafe for the girl pupils of the boarding school, whose dormitory it is, and they were speedily removed to the mission compound, from which they were again removed to Ahmednagar. Thus, with schools closed, preachers and Bible-women away, our work is largely at a standstill. In these days of trial it is pleasant to note the attitude of our Indian Christians. While those who could do so have left for places of safety, those whom duty compelled to remain have been faithful to their trust and remained at their post. Considering the great mortality in the city, the Protestant Christian community has been most mercifully preserved; only a few have been attacked, and no cases of death from the plague have occurred in our Bombay church. Thankfulness on the one hand, and yet the constant facing of the thought of possible attack, have, without doubt, had their spiritual effect, which has brought its blessing with it. While we do not know the purpose of God in this great affliction, we believe it is for good, and our trust is in him."

A NEW CHURCH.

The churches of the Marathi Mission now number forty-two. We have no room for the special reports from these churches,

but quote an extract from Mrs. Bissell's account of a new church at Bahirawadi:

"Bahirawadi is an outlying hamlet of the village of Jeur, about three miles from it and fourteen miles from the city of Ahmednagar. There has been more or less of interest among the Mahars of the place for several years, but about three years ago this seemed to culminate, and they one and all seemed to decide that they must and would embrace Christianity. They put away idol worship, and begged that a teacher might be sent them, if possible one with a wife, that their women might be taught. They promised the chowdi, or village rest house, for the school, and a room for the teacher's dwelling, and gave them when the teacher came. Later, a Bible-reader, a plain, simple man, but with a mind to do God's work, was sent them with his wife, and some fruit began to appear. Numbers began to ask for baptism, and during the first year thirteen adults were thought ready to receive that rite. Since then the movement has gone steadily on. The interest never seems to flag. There have been frequent baptisms, accompanied by real heart experiences. The villagers were angry when they began to become Christians, burned five of their houses, and forbade them to buy or sell in the village, so they have had to go two miles to make even the smallest purchases. But they have borne it very meekly, never seeming to wish to retaliate. When the number of the baptized reached thirty-nine adults and twenty children, they began to ask that they might be formed into a church, and on the tenth of December the association of native pastors and delegates from a number of churches met at Bahirawadi, and the church was organized. The services were conducted beneath the kindly shade of a banyan tree, there being no house sufficiently large for such an assembly. Both natives and Europeans took part in the exercises, which were impressive. After the formation of the church came the communion service, of which men and women of various climes and castes partook."

Madura Mission.

AN ITINERACY.

It has been the custom of Dr. Jones, of the Pasumalai Theological Seminary, to accompany his students annually upon an evangelistic tour through some section of the stations of which he has charge. This year his encampments were made in the region southeast of the Tirumangalam station. Of this work he writes: —

"As usual it was full of inspiration and encouragement to all of us. We had some twenty-four preachers in camp all the time — a fact which makes it no easy thing to plan to keep all hard at work. Rising daily at or before 5 A.M., we travel to the villages for work, reaching all those within a radius of three or four miles before the people have gone to work. After four hours of preaching and conversation and bookselling, all return to tent. At 2 P.M. we meet for prayer, Bible reading, conference and reports, also for assigning villages to each of the eight parties for the afternoon and coming morning. At 4 P.M. all go out again to the nearer villages and return at dusk. A third of the party is tolled off every evening to conduct a magic-lantern preaching service. These services are very popular and useful.

"It is fortunate for us in this work that within a radius of four miles we may generally find some thirty or forty villages, with an average population of 1,000 souls. Thus in a three days' encampment we are able to cover thoroughly a field some eight miles square, three or four parties visiting many of the villages. This time we made a point of doing more work in each village, so that we gained in depth what we lost in expanse. The many thousands whom we met in this area had thus an opportunity of hearing the gospel, and we felt that very few in that area were not offered the opportunity to accept Christ and urged to do so. Would that many more responded to this call to leave their old life of sin and idolatry, and accept Christ as their Saviour. Only seven families, of some thirty souls, on this itineracy thus decided for Christ

and life. But this is a number for which we feel truly grateful, and which we accept as a true manifestation of God's presence with us in this work. May these new converts, found in two villages, be kept firm and strong in their new purpose and new life!

"In one village we found that cholera had carried away sixty of the people during the previous two weeks — nearly one tenth of the whole population. They were in a desperately sad and discouraged state; and their minds were further burdened with the unsolved problem as to which of the gods they had offended. They had tried to appease in turn all their village deities. They had pretty nearly come to the conclusion, when we were there, that the offended deity was Kali, the goddess of blood, who was enraged because they had carelessly cut down a margosa tree near her shrine. Poor deluded people! What a gracious opportunity to carry their thoughts away from this cruel pantheism and demonolatry to a loving Father and a gracious Saviour. Our words were strengthened and our sympathy assured by our leaving with them a bottle of cholera mixture. One family here has accepted Jesus — the first fruits of a large harvest, we hope."

CASTE AND JESUITISM.

"The largest obstacle to our success was, as it always has been here, indifference. And yet when once you succeed in creating an interest and earnest thought and inquiry, then comes the deeper and still more difficult trouble of caste and family connections. Oh, how many there are who are cut to the quick and stirred to the depths by the truth, and yet who are bound hand and foot by this desperately wicked caste system! But the truth is working even in the slow-hearted and caste-enslaved Hindu. The great stir found among the educated Hindus for Vedantism, the so-called revival of Hinduism, is not found much in these out-of-the-way places. The people are as accessible as ever and need only to have motive power enough to shake off the chains which bind them to their past. We sold, during the tour, hundreds of Bibles and other books, many of them bought not by money, but by cotton and other things of marketable value. These will remain, with their quiet message of love and salvation, and I trust that they may be blessed to the quickening of some.

"One of the experiences of this tour was anything but pleasant, though it was not connected with our direct work. It was the first direct attack that I had received from the Roman Catholics for a long season. When I came to the village where I had one of our largest Christian congregations, I found there the French Jesuit priest. He had come there two weeks before, at the request of a man whom we had recently excommunicated for sin, and who was determined to have his revenge. The priest was spending his days in trying to induce some of our people, by means familiar only to Jesuits, to leave our congregation and help in forming a new Catholic congregation. He gave some money and offered further money bribes, and enlarged upon the great advantages of the Romish church in that it did not exact the renunciation of caste ties — a temptation whose bait is attractive to many. He did not apply himself to the heathen, but to our people. I am glad to say that, though they have compassed heaven and earth, they have not succeeded in deceiving any but the most mercenary and irregular among our people. And their work has created a new life and enthusiasm among our people."

Mr. Vaughan, of Madura city, writes: —

"The villages in the south still show signs of promise. Some families have definitely expressed their willingness to become Christians and are to come up to Madura to see me, a distance of sixteen miles, and then we are to put their names down as adherents. They have no mission agent within twelve miles of them, and as soon as they are enrolled I will have to send one. I cannot see the money, but God will provide it in his own way and time. I am very happy to write that there are new signs of life in the West

Church. It has recently received one of our most spiritual-minded teachers to its membership, and already his influence is beginning to be felt in the prayer-meeting, the Young People's Society of Christian Endeavor, and such ways."

Foochow Mission.

THEOLOGICAL STUDENTS.

MR. BEARD gives the following account of the students in their theological seminary at Foochow: —

"One year ago ten young men were admitted to the class in theology. Subsequently one of them was dropped on account of ill health. The other nine have studied one year, with credit to themselves and their teachers. They were all selected with the view of training them for preachers. One of these men has a Christian ancestry. His grandmother was, according to the testimony of the pastor, the most devout Christian in the Ing Hok field. Her second son, this young man's father, has until recently been very much opposed to the gospel and to his son's joining the church. The third son of the old grandmother followed in his mother's steps, and has cared for his nephew. This young man testifies that the teachings of his grandmother and uncle made a great and lasting impression upon him. He already gives evidence of the unfeigned faith that is in him, and which dwelt first in his 'grandmother Lois.' The fathers of two others are church members, but they joined only a few years since. One has a mother who is a church member; one has three brothers who are members; one is an orphan with a devout Christian uncle. The other three are the first of their families to embrace Christianity. This is the record that I took at the time they were examined and admitted to the seminary. They come from all parts of the mission's field except Shao-wu, and I cannot tell all that has been done by them in their homes to bring their relatives to accept Christ.

"Out of the twenty-five men who asked to study theology this year we have selected nine. One has been dropped because he could not keep up with the class, so the new class numbers eight, making seventeen in all. The new men are in advance of the other class in education. Most of them have already proved their fitness for gospel work by the numbers they have led into the church already."

North China Mission.

A PLEA FOR AID.

DR. NOBLE, of Pao-ting-fu, writes as follows concerning the needs of the work at that station: —

"We look back upon very nearly twenty-five years of gospel work in this city. Could these years speak of the hard, self-denying labors of those earnest ones who first planted the gospel standard in this heathen city; could those consecrated, earnest workers who laid down their lives here for the sake of the gospel return and speak in the ears of the church at home, telling of the days and nights spent wrestling with God in prayer for the peace and prosperity of the little church, feeble in numbers, but even then strong in faith; could dear old helper Meng, one of the first, if not the first, of our converts, and the father of our two noble helpers, Meng Chang Chun and Meng Chang So, come back from heaven and stand in the midst of our churches and tell them what he knows about the work of the gospel in Pao-ting-fu, — would not the church out of its abundance provide the necessary funds for carrying on the work? Retrenchment such as you lay upon us means a retreat in the face of the enemy, and at a time when victory is in sight. I would have the churches call to mind the word of the prophet, 'And I will shake all nations, and the desire of all nations shall come; *and I will fill this house with glory*, saith the Lord of hosts.' Does he not also say, 'The silver is mine and the gold is mine, saith the Lord of hosts'? What a glori-

ous opportunity is now afforded to the stewards of God's munificence to rally to the support of his work!"

A HOSPITAL AT KALGAN.

Dr. Waples writes of the success attending the new hospital at Kalgan, which was dedicated in December last. Though small, it has been filled from the beginning. A trifling charge is made the patients for each day's stay, and something extra for operations. Dr. Waples is convinced from the present experience that the question of support is settled, since the financial balance is already on the right side. Better than all, some conversions have attended the work and many are hearing the truth. The doctor writes: —

"I have prayers with the patients every morning, and have the custom of praying in turn, every one asking God to forgive his sins and heal his disease, if he cannot make a longer prayer. It is wonderful to see the impression it makes upon them as they rise from their knees. The Lord is surely in our hospital. I have two assistants now and a hospital cook, all three very earnest Christians, and at any time of day you can hear discussions and see patients reading the various tracts and gospels."

Shansi Mission.

PROGRESS AT FEN-CHO-FU.

Dr. Atwood writes from Fen-cho-fu: "You have heard about the result of our station class during the Chinese holidays and the hopeful aspect of affairs in this station. The spirit of earnest purpose among our church members and inquirers has since been well sustained. They have shown commendable zeal in bringing relatives and friends into the refuge and hospital for treatment, and some of the church members have asked us to reopen the boys' school, offering to pay all the cost of board, instead of half as formerly, and expressing a willingness to have their children read only Christian books and study the foreign sciences. This plan was adopted and the school is now reëstablished, having passed the first month of its existence, and it has made better progress than ever before in its history. The Sunday-school also has developed rapidly during the past few months, and we have many tokens of quickened life within the church that calls for guidance where before there was only stagnation that could not be guided. These signs fill our hearts with hope as the breezes thrill those long becalmed at sea, and we are grateful to the Author of all good for the signs of his presence among us."

THE HOSPITAL AT LIMAN.

Dr. Hall writes: —

"The work here is assuming such proportions that I must have assistants. There are three natives preaching and teaching in the hospital. The two evangelists, Wang Chung and Liu Cheng, are a comfort. They are with the patients all the time. There has been so much to do since we opened on February 20 that they have helped with the patients in addition to the evangelical work. Mrs. Liu teaches the women daily. The work done in 1896 might well be called child's play when compared with what has been done thus far in 1897. This medical work is only a means to an end. I do not for one moment forget that we are here to tell the people of the one true God and our blessed Saviour. This idea is kept before the attention of the patients first, last, and all the time."

All this work is seriously threatened because of the reduction in appropriations. Dr. Hall has been for a time carrying it on at his own charges, and he appeals most earnestly for an additional amount to maintain these three laborers, saying, "I am sure that if the people at home could only see these three persons at their daily work, the $75 necessary for a year's support for all of them would be secured at once." The number of cases treated in the dispensary and hospital from January 31 to March 31 was 1,021, the patients coming from no less than sixty-six cities and villages.

Japan Mission.

WORK ON SHIKOKU.

DR. ATKINSON, of Kōbe, reports a twelve days' tour throughout the stations on Shikoku: —

"The pastors and evangelists in the field are working away with a more buoyant spirit than I have seen for some time. In the whole country the attitude towards Christianity is changing for the better. As to the general public there is no desire on the part of those who now speak well of the religion to adopt it for themselves, but they think it a good thing for others, and for their country; or as one man of education put it in the course of a conversation: 'I think that our women need the Christian religion so that they may attend well to their home duties and be faithful to their husbands when they are absent from them!' I think you can fill in all the hideous meaning that is enclosed between the words. Another man said, 'The general moral condition of the country is exceedingly bad. We must have the Christian religion to correct the growing misconduct.' Yet neither of these men has the remotest idea of accepting Christianity for himself. When I spoke of this they laughed as though highly amused at my innocence!

"There are new openings here and there. One evangelist spoke of a well-to-do man who occasionally walks ten miles over the high hills between his home and the evangelist's residence in order to study Christian truth. Another man, living several miles yet farther and beyond the high hills, does the same. These are among the more intelligent men of the places where they live. It is probably in this way that the gospel will be introduced into many of the small towns and villages of the country. I incline to think that evangelists will find after a while that they will need to follow after such men, visit them, and converse informally, and be willing to dispense, for a time, with a regular preaching place."

KYUSHU AND KOCHI.

Mr. White, of Tsuyama, reports a visit at eight places in the province of Hyuga, on the island of Kyushu. From one to four days were spent in each place. After visiting Nobeoka, where meetings were held for three days, Mr. White reached Takanabe, of which he says: —

"Takanabe is the headquarters of the Hyuga branch of the Okayama Orphan Asylum, their farm being situated about five miles from the town. When I was there they were just setting up a printing press which they had bought in Miyazaki, and were preparing for extensive work in that line, among other things, the printing of the Kyushu Christian paper which heretofore has had to be sent to Okayama to be printed. It is a great help to the Christian work in that section to have this offshoot of the asylum in their midst exerting a Christian influence. I walked out to see their farm, in company with the superintendent of this branch, on my way to the next place. There are only eight orphans at the farm now, the rest, to the number of fifty, being in Takanabe, engaged in various industries."

Of Sadowara, Mr. White says: —

"It is regularly visited by the Takanabe evangelist, and although there are only two Christians there, the outlook is very promising, quite a number of men being interested in studying Christian truth, as many as twenty stopping after the meeting until midnight to ask questions on certain passages in the Bible or on subjects related to Christianity."

After visiting Miyazaki and Obi, Mr. White writes of Miyako: —

"A very pleasant communion service was held with the church here, and one man, about forty years of age, was baptized. It came out in his examination that until he came to believe in the God whom Christ reveals he had had no belief in the existence of any being higher than man. This was considered somewhat remarkable, as it is rather exceptional to find a person educated before the present *régime* who has not believed in either the deities of Shinto or the divinities of Buddhism.

In company with the evangelist of this church I visited two places to which he goes about twice a month. In both of them good-sized and attentive audiences assembled. In one there were two Christians; in the other, until this visit, none; but after the meeting that evening I baptized a young man who, having first heard of Christianity about two years before, had been studying the New Testament ever since then and had finally decided to take his stand as a Christian, he thus becoming the pioneer Christian in that town.

"My observation and conversation with different persons during my tour lead me to the conclusion that there is reason to expect great progress in the building up of Christ's kingdom in that province in the immediate future."

Under date of May 19, Dr. Davis writes from Kyōtō: —

"I have just returned from a twenty-five days' tour in Kochi. I gave a course of eight lectures on the fundamental principles of Christianity, especially for young men and teachers in the schools. I went out twenty-eight miles into the mountains where one of our vernacular graduates is preaching to a Presbyterian church, and we had a good meeting. I was also asked to speak at two of the County Educational Association meetings, one ten miles from the city, and the other seven miles away. These were important meetings, and I gained the ear of some of the leading educational men of the ken and many of the teachers. Altogether, I spoke twenty-five times in as many days, and came back thanking God and taking courage."

Mission to Spain.

ZARAGOZA.

Rev. W. H. Gulick writes: —

"Ever since the week of prayer in January, the congregation at Zaragoza has been large, generally filling the chapel at the evening service. It has been pleasant to note that many of these listeners are from the surrounding towns, among which the pastor prosecutes a systematic and active evangelistic work. He urges upon those whose acquaintance he makes in these rural towns the invitation to visit the 'evangelical centre' whenever they are in Zaragoza, and he distributes throughout the province cards of invitation. During the last twelve months, as hardly ever before, the call has come from these country towns and villages to start permanent work among them. In one town, a lady in good social position, but now comparatively poor in this world's goods, always insists on paying her share of the hall that is hired for the meetings, which are held whenever the pastor visits them, and recently she has sent a donation to the church of Zaragoza, in whose prosperity she takes the deepest interest, though she can seldom worship with it.

"This evangelistic field of our Zaragoza district, extending from Catalonia on the east to New Castile and Navarre on the west, and from the river Ebro to the tops of the Pyrenees, is one of the most important in all Spain, and we long to occupy it more fully and to work it more thoroughly. Laborers are ready, but money is lacking wherewith to maintain them in the field. In the city there are signs of an increasing respect for our work and for those who are directing it. The excellent pastor there testifies that not only the old fanatical prejudices, in accordance with which many persons look at us as 'condemned and abominable heretics,' are disappearing, but, also, not a few in good social position and of the best culture give evidence of sympathy with the gospel teaching and of esteem for those who profess the gospel. The following facts illustrate this: —

DIED IN THE FAITH.

"Three members of the Zaragoza congregation have died lately. They were not members of the church, and had only been attendants for three or four months, but as they felt their end approaching they openly declared their faith in the gospel and their wish to die, and to be buried, as 'evangelical Christians.' One of these was a well-known tradesman of the city.

Awhile ago he attended the meetings in the chapel for a few times, and then disappeared. He was an intelligent man, with popular traits, and his house was the centre of a social circle that embraced several canons of the old cathedral of the city. Although a certain friendly acquaintance was kept up with the pastor, to whom he always professed interest in the gospel, the pastor never thought that this interest was very deep. When this merchant was seized with a sudden and dangerous illness, he was taken by the family to the hospital in connection with the Faculty of Medicine of the University of Zaragoza. Instead of recovering he grew rapidly worse; but the pastor, who frequently visited him, saw with joy that as the disease advanced his religious convictions deepened and his faith in Christ was openly confessed to all.

"As the hour of death approached, he was surrounded by his wife and children, the chaplain of the hospital, one of the medical professors of the University, and other Catholic friends. It was known to all that he had refused to receive extreme unction from the chaplain. The University Professor, his old friend, urged and expostulated. He especially begged him to become reconciled with the church in the interests of his wife and children, who would be considered dishonored among their friends. He had always been a good husband and a generous father, and no stronger plea than this could be urged, as he was about to leave those dearest to him in the midst of a community that he knew would make them suffer for the act of the dying husband and father. But God gave him strength to be true to his convictions. When urged to confess to the chaplain he refused, saying, 'I have confessed to my heavenly Father, and I am pardoned by the merits of his Son; and him I cannot dishonor by putting any man in his place. To God I commend my dear wife and children.' And with that confession on his lips, surrounded by those astonished and baffled Catholics, who would have rejoiced at the thought of consigning his soul to purgatory for an unknown length of time, the angels came and bore his spirit away to the bosom of the Father. There were too many witnesses to that last scene to make it possible for them to prove that he had yielded and had made his peace with the church, as otherwise they would have done. And so the authorities had no alternative but to deliver the body to the Protestants, who claimed it for burial, to the chagrin and wrath of those important people who were obliged to confess to the public that one of their own select circle had embraced the Protestant faith, and had died in it."

Notes from the Wide Field.

CHINA.

Dr. Griffith John in Hunan. — The interior province of Hunan is, in some respects, peculiar among the provinces of China. Its area is about 80,000 square miles and its population 20,000,000. It is rich in soil and in mineral wealth. The area of its coal fields is almost twice that of Great Britain, and by the side of the coal beds is abundance of iron. The province is well watered and has fine waterway communication. The people are active and intelligent, but extremely hostile to foreigners. This province was the home of Chow Han, the writer of the scurrilous literature attacking Christian foreigners, which has had such an enormous circulation, not only throughout the province but throughout the whole empire. Foreigners have been uniformly severely treated when seeking to make lodgment within its bounds. In April last, Rev. Dr. Griffith John, of Hankow, made his third visit to the province, of which he gives a full report in the *Christian World* of London. During his first visit, in 1880, he met only cursings and peltings. His second visit was in 1883, when every

attempt to land from his boat was met by crowds of people who shouted, "Kill the foreign devils!" Nothing but the protection of a force from the official *yamen* prevented the jeering crowd from accomplishing its murderous purpose.

In this last attempt there was no greater success than previously, but Dr. John was able to see the publisher of Chow Han's anti-Christian leaflets and books. A story has been current that Chow Han had been converted, but this is altogether incorrect. For some reason this arch persecutor has ceased from open hostility to Christianity. He has been reading Christian books, and his publisher affirms that Chow Han will not now say whether these Christian books are good or bad. He has taken no notice of Dr. John's kindly letters sent to him, but remains in seclusion. The people of Hunan, however, whom he has aroused to such bitterness towards Christians, do not cease their opposition. Dr. John had no thought of a repulse at Heng-chow, where there are a few Christians, or at any other point, and was greatly disappointed when on his arrival at that city he found a large crowd of ruffians on the bank of the river, armed with stones and mud, which were thrown with much vigor. Although anchoring by the side of native gunboats, little protection was afforded, the officers declaring that it was impossible to keep off the excited crowd. Dr. John's story is much like that which Dr. Arthur Smith, on another page, relates of the mob at Tientsin.

Dr. John insists that the cause of all this was the anti-foreign spirit and the policy, not of the common people, but of the officials and gentry, who could have protected him if they had desired, or rather of the central government to whom these local magistrates are responsible. One of these local officials was heard to say, "Let the foreign ministers deal with the Peking government; when Peking wants Hunan opened it will be opened, but not until then. We, the smaller officials, can do nothing."

And so ended this third attempt to make lodgment in Hunan. It seems to have been unsuccessful, but it will not have been in vain. After dropping down the river from Heng-chow some miles, a halt was made and some of the converts from this persecuting city came on board and desired baptism. A doubt was expressed as to the expediency of administering the rite, in view of the suffering and trial to which the converts would be subjected on returning to their homes; but they insisted. They had waited long and did not desire to wait longer, and they were not afraid of the consequences. The men were examined carefully and were found to be intelligent in the Scriptures, and then and there Dr. John baptized thirteen persons, who, so far as he was aware, are the first persons baptized in Hunan itself, though some natives of the province have been baptized elsewhere. Dr. John adds: —

"That day, April 6, 1897, I shall never forget. If there ever has been a Bethel on earth, our boat was a Bethel that evening. I feel sure that most of the thirteen will stand fire well, and that the little church planted at Heng-chow on that stormy day will take root and grow."

MANCHURIA.

A Widespread Awakening. — The United Presbyterian Church of Scotland continues to receive remarkable accounts of the awakening at its mission stations in Manchuria. Rev. Mr. Webster reports that at Mai-mai-gai he examined many inquirers more than a year ago, but postponed their baptism, yet recently he found almost all had remained faithful, and he baptized sixty. Of Tie-ling Mr. Webster says, "It is no exaggeration to say that there are hundreds anxious to join the church." In one month Mr. Webster baptized over 150. Dr. Ross, of Moukden, reports that there were in January 120 applicants for baptism, while in towns and villages near Moukden there are 800 applicants on the list. At Yi-lu the number of members and applicants is over 600, and a large church is greatly needed. The mission of the Irish Presbyterian Church is also greatly blessed, Rev. Mr. Fulton of Moukden having baptized 208

persons between September and the new year. Though there may be some with unworthy motives, yet it is evident that the Holy Spirit is working wondrously in the hearts of the people. Dr. Ross writes: "I cannot but look on with wonder at the present state of affairs. Gamblers, opium-smokers, and litigants are pressing into the Roman Catholic Church. But merchants, farmers, and laborers of respectable character and of apparent earnestness of purpose are, in ever-increasing numbers, applying to us for baptism. This state of matters begets fear no less than exultation." In connection with this report of religious interest, Dr. Ross gives an account of the killing of a young man named Li Fung Ming, seventeen years of age, because he followed Jesus. Li Fung was a remarkable youth and a most enthusiastic Christian. Though so young, he was asked to take the place of a native pastor who was to be absent from his post, and he conducted himself in a manner to meet the heartiest approval. But his devotion stirred the anger of a village ruffian, who declared he would kill him. Young Li was expostulated with for going about alone and in the dark, when he was attending to his Christian work. Others were frightened, but he showed no fear, and replied that he was in his heavenly Father's care, who would do what was best. Dr. Ross writes: "Instead of terrifying the people, the martyrdom of this young man has been the cause of rousing a spirit of inquiry more general and intense than ever in the neighborhood. Rarely a day passes without ten or twelve applicants for baptism appearing for the registering of their names in the chapel. When surprise is expressed that they are so bold in view of the murder, they reply, 'That was the will of heaven; why should it deter us from entering the religion we know to be the true one?'"

At a later date, May 6, Dr. Ross writes of the baptism of sixty-one persons during the months of April and May. Of Yi-lu he says: —

"Yesterday in Yi-lu, out of 120 applicants thirty-seven were baptized. The Yi-lu people had only a few hours' notice of my approach, so that the town and immediate neighborhood were alone aware of it. Among the baptized in Yi-lu were the headman of the northern town and the two headmen of the southern town. These latter have taken a chapel at their own cost for public preaching. The head of the largest pawnbroking establishment — the equivalent of your banks — was also baptized. Two expriests, after long probation, were admitted into the church, and the brave young brother of the Yi-lu martyr, who, though barely a dozen years of age, expressed his resolve to share his brother's fate rather than abandon the church he sought to join."

NORTH AMERICAN INDIANS.

THE CHIEF OF THE KITKATLAS. — Our readers have heard the story of Sheuksh, the Indian chief at Kitkatla. He was formerly a savage in every sense of the term, — strong, determined, cruel, and bitterly opposed to the English Church missionaries who sought to lead him and his tribe into the Christian faith. His conversion was most remarkable, preceded by deepest contrition for his sins and followed by great boldness in the service of the Lord. Bishop Ridley, of the Church Missionary Society, labored devotedly for the Kitkatlas and was greatly beloved by Sheuksh. In a recent speech at Exeter Hall, London, Bishop Ridley gave this remarkable testimony concerning this Indian chief: —

"It was prayer that lifted up that poor wounded heart, and set him upon the Rock, and established his goings. And he stepped into the joy of forgiveness. I knew that tribe for years, fighting — I will say bravely — against the Church and State. And now the whole tribe is united to our Lord. There is not a heathen left, not a sign of heathenism. And, remember this, they are about the bravest and finest men I ever saw; they are not puny little chaps. I was there on my way to England in February last, and the last sound I heard in my diocese was that man's voice in prayer. I had landed at midnight, as I did the night before at another station, — rather hard on the

missionaries, three nights in succession knocking them up at half-past two in the morning to pay my visitation to them! Well, so it was amongst the Kitkatlas. I arrived there at that time, and the whole population soon got up. As soon as it was daylight we had the confirmation. I thought the service was ended; the Benediction was given. But up rose a voice, as from a man sobbing. Trembling were the tones, and this was what I heard last in my diocese: 'Oh, God of heaven, have mercy. Have mercy upon us; we are orphans. Oh, God of heaven, thou hast taken our mother, and now thou hast called our father across the deep. Oh, take care of him on land and sea. And when he sees his brothers and his sisters, and their tears come down, oh, God of heaven, wipe them away, and bring him back to us strong in heart.' It was a beautiful farewell from my diocese to hear one who was formerly one of the most awful savages I ever knew praying thus for me. Was it not a beautiful reward? My dear wife and I prayed for that man's conversion for five years. We never ceased. He was a great hindrance in the way of the gospel. God seemed to keep us back; but it did us good. His way is always perfect. And so the discipline tried us all. And the last thing I have heard, since I came here, is that he is still bright and earnest, that the old lion is now much more like a lamb. But I can hardly think of him as lamblike."

INDIA.

Converts. — Rev. Mr. Simpson, of the Wesleyan mission in India, gives an instance of steadfastness and devotion on the part of the native Christians of low caste which is most striking: —

"In one village we had to baptize some forty people. Two nights before the baptism the headmen came down, angry, furious, because this work had been going on, with all the bitter antagonism of Demetrius and his fellow-craftsmen because their craft was in danger. They came down at ten o'clock at night, called the men out of their houses and said: 'Now then, those men that are going to become Christians stand on one side; those who are going to be with us stand on the other side. From the men who become Christians we take away work and land; we deny them the village washerman; we deny them the village barber; we deny all we can. Now, those who are going to be Christians go on that side.' Every one that was under instruction for baptism went and took his place as a Christian." Mr. Simpson may well add, "When the Lord God Almighty can breathe a courage like that into a craven slave, we are seeing some fruit of our work."

MADAGASCAR.

Murder of French Missionaries. — The *Société des Missions Evangeliques de Paris* had recently the joy, for the third time, of ending its financial year without a deficit. Not only have the resources for the special work of the Zambesi and the Madagascar missions abounded, — each of these missions has its own treasury, — but the gifts for the general work have been increased to 24,000 francs above those of the previous year. The whole amount received was 629,000 francs.

So greatly, however, is the field of their activities enlarged, and so heavy is the responsibility of the new undertakings, especially in Madagascar, that the Executive Committee is obliged to stretch every nerve for the full awaking of French Protestantism to its missionary calling. In the midst of their rejoicing and of their intense efforts at home, a great blow has suddenly aroused the churches, stirring them to the depths.

On the twenty-fourth of May two of their missionaries in Madagascar were assassinated by "the rebels," the natives who still resent the French occupation of their country. Messrs. Escaude and Minault had gone to Madagascar to meet a pressing need, leaving their families in France. The telegraphic despatch announcing their fate

gave no particulars, but those most deeply afflicted did not await further news before humbly submitting themselves to the will of God. Madame Minault wrote to her friends, "Let no one be perplexed by this tragic departure; God will take care of his glory." She desired further that no one should be irritated against the possible authors of this crime. "For the child of God there is no second cause, and God will charge himself with doing justice." Madame Escaude, writing of the decisions which led to the departure of her husband to Madagascar, said: "I have no regret. My husband was in the path marked out by the Lord himself; he felt it and was happy in it. I shall bless my God even to the end for having given me so much and demanded so much; with him I render thanks to God for having counted him worthy to suffer and to die for his name."

The Protestant churches of France, in great numbers, observed a day of humiliation and prayer in view of this distressing event, and every endeavor is being made to emphasize it as a call to action. "*Even unto blood*," says the *Journal des Missions*. "The Master went even there, and the faithful disciple, the missionary, the servant of God must not content himself with a service which does not imply the whole gift of himself, even unto blood."

The political situation in Madagascar has improved somewhat, according to last accounts. Several chapels belonging to the Protestant Christians, which had been seized by the Jesuit party under various pretences, have been restored to the rightful owners. The French Minister of the Colonies has promised repeatedly that every building taken from the Protestant Christians shall be given back to them. On the other hand, the anti-British feeling among the French occupants seems to grow more intense, and this feeling is specially directed against the missionaries and native Christians connected with the London Society.

Miscellany.

BIBLIOGRAPHICAL.

Buddhism, its History and Literature. By T. W. Rhys Davids, LL.D., PH.D. G. P. Putnam's Sons.

It is refreshing these days to read a book like this, based entirely upon original research. Such books are altogether too few. This is especially true regarding volumes relating to the ancient religions, when there are so many, with a smattering of knowledge, all borrowed, who feel competent to say the final word regarding Mohammedanism, Brahmanism, Confucianism, and Buddhism. This is the first volume issued under the Committee of Publication of "American Lectures on the History of Religions." Dr. Davids is the Professor of Pali and Buddhist Literature at the University College, London, and is the author of a sketch of the "Life and Teaching of Gotama, the Buddha." He has spent much time in Ceylon and India in studying these subjects, and has made a large collection of valuable manuscripts upon Buddhism, many of which he has translated, others of which are in process of translation by himself and his colleagues.

From first to last in this book under review, references are made to, and information is drawn from, only the original manuscripts in Pali. The author prefaces his subject by a chapter on the religious theories in India before Buddhism, showing how these in many respects modified the teachings of Gotama when he came to present his system. The author then treats of the sources of Buddhism, showing the ages of the various manuscripts, and giving a clear analysis of the most valuable. He states that 7,200 pages of translations of these Buddhist scriptures have been published, nearly one half of the original task undertaken, and that the entire work is in preparation.

The life of the Buddha is drawn from the chance allusions in the oldest manuscript, as no authoritative biography exists. The two chapters devoted to the "Secret

of Buddhism" are marvelously comprehensive and clear. These are made up of the most careful analysis of the teachings of the Buddha as reported in the most ancient manuscripts. The closing chapter contains some notes on the History of Buddhism. The principles of higher criticism are in a measure applied to this study.

This series of lectures will be of great value to the student of Comparative Religions. They add much to the knowledge already possessed of this ancient and important faith. Two matters for criticism present themselves to the reader, the first that the author so frequently excuses himself from giving further information upon important points because he has treated those points in other works or in articles published in scientific magazines. The other matter is the unconcealed sympathy and almost faith in Buddhism which he manifests. He himself says that he thinks "no historian can be adequate without sympathy." It sometimes appears as if the author was almost ready to declare his belief in Buddhism as superior to any and all other faiths. But although much can be said for Buddhism, and in praise of some of the truths it teaches, nevertheless even a superficial study of the condition of the people who have accepted it as their religion proves conclusively that it is not the "light of Asia," and that it is entirely inadequate to purify and save the nation.

Hinduism, Past and Present. With an account of recent Hindu reformers and a brief comparison between Hinduism and Christianity. By J. Murray Mitchell, M.A., LL.D. Second edition, carefully revised. London: The Religious Tract Society. 1897. pp. 280.

Dr. Mitchell's services as a missionary, as secretary of the Scottish Free Church Missions, and as a writer on missions, are well known. This second edition of his work on Hinduism is a timely and valuable contribution to a department of religious literature which has become voluminous. It is a scholarly production, everywhere showing an assured mastery of the subject, a clear discernment of perspective, and of what is due to faithful portraiture as well as to the proprieties of Christian delicacy. Nothing is overdone, nor is there anything merely secondhand. There is throughout an impress such as could be given only by personal acquaintance and original research. For the majority of readers the book, a duodecimo, is all they need and all they can find leisure for in our busy times. We know of no other to compete with it in various respects.

Picturesque Hawaii. By Hon. John L. Stevens, ex-United States Minister, and Professor W. B. Oleson, formerly president of Kamehameha College. Profusely enriched with rare and beautiful photographs. Sold by subscription. $2.50. Arthur T. Hill, Agent, State Mutual Building, Worcester, Mass.

This volume is as attractive as it is timely. Scores of full quarto-page photo-engravings show the native Hawaiians in their ordinary and their gala life, while other pictures present to the eye glimpses of the marvelous scenery of mountains and valleys for which the islands are famous. Americans have a special interest in this group, not merely for what they have been and now are, but for what they may become. Those who would know about Hawaii will find clear and reliable statements in this volume. Brief account is given of the discovery of the islands by Captain Cook, of the people, their manners and customs, of the delicious climate, the fertile soil, and the manifold products. The sugar, rice, and coffee industries are well illustrated. The history of Hawaii from the beginning, including the monarchy, the revolution, and the republic, is given with sufficient amplitude. Due recognition is made of the work of our missionaries in the civilization and elevation of the people and the establishment of good government. Whatever be the future of Hawaii, whether she belong to the United States or to some other nation, — for in the nature of the case it seems impossible that she should remain as she is politically, — Americans should know more than they do of the "Gem of the Pacific," and this volume will greatly aid them in so doing.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the needs of the Lord's treasury: That He whose are the silver and the gold, and in whose hands are the hearts of men, would incline these hearts to give what is required for the advancement of his kingdom.

For the mission schools and colleges: That they may be kept true to the purpose for which they were established, and be more and more sources of evangelical influence, especially in the raising up of Christian preachers and teachers. (See page 350.)

ARRIVALS ABROAD.

June 17. At Tientsin, China, Miss Mary E. Stanley.
June (?). At Kōbe, Japan, Miss Anna L. Howe.

ARRIVALS IN THE UNITED STATES.

July 13. At Montreal, Rev. Hilton Pedley, of the Japan Mission.
July 17. At New York, Mrs. Catherine Parsons, of the Western Turkey Mission.

DEPARTURES.

July 27. From San Francisco, Miss Luella Miner, returning to the North China Mission.
August 4. From New York, Rev. George T. Washburn, D.D., and wife, returning to the Madura Mission.
August 14. From New York, Rev. M. P. Parmelee, M.D., and wife, and Miss Anna B. Jones, returning to the Western Turkey Mission.
The *Morning Star* sailed from Honolulu for Micronesia, July 28.

Missionary Concert Topics.

THE following are the topics suggested by the Coöperating Committees of the American Board for the remaining months of 1897:—

September. Missionary Schools. *October.* India and Ceylon. *November.* Home Department — Annual Meeting. *December.* Work of Women's Boards.

Donations Received in July.

MAINE.

Alfred, Cong. ch.	5 00	
Augusta, James W. Bradbury,	100 00	
Bangor, E. R. Burpee,	100 00	
Brewer, 1st Cong. ch.	16 25	
Bristol, Cong. ch.	24 34	
Dennysville, Peter E. Vose,	5 00	
Gray, Cong. ch.	4 35	
Hallowell, South Cong. ch.	26 87	
North Baldwin, Rev. T. S. Perry,	5 00	
Patten, Cong. ch.	5 54	
Phippsburg, Cong. ch.	5 15	
Portland, St. Lawrence Cong. ch., 10; A Thank-offering, 5,	15 00	
Princeton, Cong. ch.	1 60	
Searsport, 1st Cong. ch.	12 48	
Vinal Haven, Rev. and Mrs. H. J. Wells,	20 00	346 58
Legacies. — Portland, William W. Thomas, by William W. Thomas, Jr., and Elias Thomas, Ex'rs,		5,000 00
		5,346 58

NEW HAMPSHIRE.

Amherst, A friend by the hand of Rev. A. J. McGown,	15 00	
Atkinson, Cong. ch., 8.45; Abigail L. Page, 25,	33 45	
Dalton, Cong. ch.	10 00	
Enfield, A friend,	3 00	
Greenland, Cong. ch.	66 25	
Goffstown, Friend,	3 00	
Haverhill, Cong. ch.	20 50	
Hooksett, Cong. ch.	10 65	
Jaffrey, Cong. ch.	30 00	
Lee, Missionary Circle for work in Armenia,	5 40	
Lisbon, 1st Cong. ch., 6.94; Three friends, 25,	31 94	
Manchester, Friend, 150; Mrs. H. P. Huse, 5,	155 00	
North Hampton, Gift of the late Ebenezar Gove,	100 00	
Ossipee, Cong. ch.	6 00	
Pembroke, 1st Cong. ch.	12 88	
Westmoreland, Cong. ch.	7 00	510 07

VERMONT.

Brattleboro, Centre Cong. ch., m. c.	35 18	
Burlington, College-st. Cong. ch.	82 24	
Cabot, Cong. ch.	20 01	
Chelsea, Cong. ch.	17 64	
Cornwall, Cong. ch.	48 08	
Danby, Cong. ch., for native preachers in India,	3 25	
Fair Haven, 1st Cong ch.	10 00	
Guilford, Mrs. Lucy I. Chandler,	3 00	
Hinesburgh, Cong. ch.	12 50	

Irasburg, Cong. ch. 4 02
Newport, 1st Cong. ch. 22 26
North Bennington, Cong. ch. 111 47
North Craftsbury, Cong. ch. 9 45
North Thetford, Friend, 5 00
Putney, Cong. ch. 16 39
Saxton's River, Cong. ch. 20 00
St. Albans, Cong. ch. 50 00
Stockbridge, Rev. T. S. Hubbard, 10 00
Waterbury, Cong. ch. 27 00—507 49

Legacies.— Springfield, Isaac Wiswell, by A. M. Allbe, Adm'r, 151 41

658 90

MASSACHUSETTS.

Abington, 1st Cong. ch. 8 24
Amherst, Mrs. Laura A. Ward, 10 00
Auburndale, Cong. ch. (of which from A friend, 10), 118 34
Bass Rock, "B. C." 300 00
Bernardston, Cong. ch. 15 62
Boston, 2d Ch. (Dorchester), 162.36; do., Extra-cent-a-day Band, 25; Winthrop Ch. (Charlestown), 87.82; Y. P. S. C. E. of Union Ch., for native helper in China, 20, and Japan, 20, and Turkey, 20, and Madura, 15; Highland Ch. (Roxbury), 20; William F. Day, 100; Rev. Geo. F. Stanton, 5, 475 18
Brookline, Y. P. S. C. E. and Jr. C. E. S., for native preacher, Madura, 10 00
Cambridgeport, Pilgrim Cong. ch. 27 11
Campello, South Cong. ch. 100 00
Chesterfield, Cong. ch. 3 30
Cilftondale, Cong. ch. 29 64
Dalton, Mrs. Z. M. Crane, 100; Clara L. Crane, 50, 150 00
East Charlemont, Cong. ch. 10 00
Falmouth, 1st Cong. ch. 7 54
Feeding Hills, Cong. ch. 13 00
Florence, Harriet R. Cobb, 5 00
Foxboro, Bethany Cong. ch. 25 90
Georgetown, Memorial Cong. ch. 18 57
Gloucester, Trinity Cong. ch., 50; "Saved," C. M., 10, 60 00
Granby, Ch. of Christ, 23 00
Groton, Union Cong. ch. 137 50
Harvard, Rev. Charles C. Torrey, 22 50
Hatfield, Cong. ch., add'l, 10 00
Haverhill, Sab. sch. of the Union Cong. ch., 6; Friend, 20, 26 00
Hinsdale, Cong. ch. 73 00
Holyoke, 2d Cong. ch. 95 62
Hopkinton, Friend, 100 00
Housatonic, Cong. ch. 58 51
Hubbardston, Mrs. A. M. Norton, 2 00
Ipswich, 1st Cong. ch. 90 00
Lancaster, Cong. ch. 30 99
Lowell, Highland Cong. ch., 122.38; Eliot Cong. ch., 60.29, 182 67
Lynn, Chestnut-st. Cong. ch. 4 39
Lynnfield Centre, Cong. ch. 40 81
Malden, 1st Cong. ch. 134 87
Mattapoisett, Cong. ch., 15.70; Mrs. P. G. Hubbard, 2, 17 70
Medway, Village Cong. ch. 20 00
Millis, Cong. ch. 7 00
Milton, 1st Cong. ch. 1 00
Mittineague, Cong. ch. 21 00
Monson, Cong. ch. 31 52
Montague, E. L. Bartlett and family, 12 00
Natick, Wm. Reid Bigelow, 25 00
New Bedford, North Cong. ch., toward support Rev. F. R. Bunker, 340; 1st Cong. ch., 5, 345 00
Newburyport, Prospect-st. Cong. ch. 40 00
Newton, Eliot Cong. ch. 350 00
Northampton, 1st Cong. ch., 250.14; "W.," 300, 550 14
North Andover Depot, Cong. ch. 25 00
Oxford, Cong. ch., to const MABEL E. TYLER, H. M. 124 65
Palmer, Three Rivers Union Cong. ch. 7 90
Peru, Cong. ch. 5 00
Salem, Crombie-st. Cong. ch. 123 36
Saugus, Cong. ch. 32 81
Scotland, Cong. ch. 3 45
Somerville, "Winter Hill," 5 00
Springfield, Olivet Cong. ch., to const., with prev. dona., NELLIE B. ABELL, H. M., 46.64; Eastern-ave. Cong. ch., 5, 51 64
Waltham, Trin. Cong. ch. 26 96
West Boxford, Cong. ch. 6 27
West Boylston, Cong. ch. 9 25
Westport, Pacific Union Cong. ch. 13 50
Williamsburg, "Forward Movement" Y. P. S. C. E., for support Rev. Dwight Goddard, 10 00
Winchendon, Dr. Josiah Abbott, "A Thank-offering," 5 00
Winchester, 1st Cong. ch. 5 00
Worcester, Central Cong. ch., 200; Mrs. Henry M. Smith, 5, 205 00
———, "E. H." 50 00—4,549 45

Legacies.— Cambridgeport, Mrs. Dorcas Jane Merriam, by J. C. Bullard, Ex'r, 5,000 00
Leicester, Mrs. Mary Ann Sylvester, 527 50
Springfield, Mary C. Merriam, by Homer Merriam, Ex'r, 500 00
Stockbridge, Miss Clarissa L. Williams, by D. R. Williams, Ex'r, 600 00—6,627 50

11,176 95

RHODE ISLAND.

Central Falls, E. L. Freeman, 100 00
Newport, United Cong. ch., A friend, in memory of Rev. Thatcher Thayer, D.D. 100 00
Providence, Central Cong. ch., 1,055; Pilgrim Cong. ch., to const. HENRY C. BANGS, H. M., 100, 1,155—1,355 00

Legacies.— North Scituate, E. Louisa Peckham, by Gilbert Brown, Ex'r, 500 00

1,855 00

CONNECTICUT.

Berlin, Extra-cent-a-day Band, 20 00
Bridgeport, South Cong. ch., A friend, 5; Friend for High School, Bombay, 25, 30 00
Bristol, Cong. ch. 40 08
Burlington, Cong. ch. 12 84
Canaan, Pilgrim Cong. ch. 23 89
Canton Centre, Cong. ch. 5 00
Chaplin, Cong. ch. 22 00
Chester, Cong. ch. 17 17
Collinsville, Cong. ch. 14 00
Danielsonville, Westfield Cong. ch. (of which 2.50 for Chinese Missions), 45 50
Darien, Cong. ch. 24 16
Franklin, Cong. ch. 6 00
Griswold, 1st Cong. ch., 20; Rev. F. E. Allen, 5, 25 00
Hadlyme, R. E. Hungerford, 10 00
Kensington, Miss F. A. Robbins, 10 00
Litchfield, 1st Cong. ch. 60 65
Middletown, 1st Cong. ch, 34.35; 3d Cong. ch., 5, 39 35
Milford, 1st Cong. ch. 14 27
New Britain, South Cong. ch., to const. ELFORD B. EDDY, H. M. 162 89
New Hartford, Cong. ch. 20 43
New Haven, Mrs. A. A. Leonard, for Marsovan, 10; W. H. Moulthrop, for catechist, Madura, 5; W. C. T. U., No. 2, for work in Zulu Mission, 3.05; Livingston W. Cleaveland, 1, 19 05
North Branford, Cong. ch., Interest legacy Lucretia Plant, 4 04
North Stonington, Cong. ch. 105 00
Norwich, Park Cong. ch., 333.80; 1st Cong. ch., A member, 2, 335 80
Old Saybrook, Cong. ch. 19 14
Ridgefield, 1st Cong. ch. 21 56
Salisbury, Cong. ch. 24 96

Sherman, Cong. ch. 21 00
Somersville, Cong. ch. 20 00
Southbury, Cong. ch. 15 40
South Glastonbury, Cong. ch. and Sab. sch. 7 75
Southport, Cong. ch., to const. EDWIN EARLE SHERWOOD and JOHN HENRY ELWOOD, H. M. 280 00
Stonington, 1st Cong. ch. 25 00
Terryville, B. C. E., for native preacher, Madura, 25 00
Thomaston, 1st Cong. ch. 9 73
Tolland, Cong. ch. 117 08
Waterbury, Dr. Robert Crane, 10 00
Wauregan, Cong. ch. 11 00
Windham, Cong ch. 63 97
Windsor, 1st Cong. ch. (of which 5, for Turkey), 49 50
Woodstock, 1st Cong. ch. 20 00
———, A friend, to const. LUCY WINSOR, KATIE BURRILL, KATHARINE A. BREED, ALICE LATHROP, and Rev. W. T. LOPP, H. M. 450 00
———, Friends, 50 00--2,308 21

Legacies—Marlboro, Charles Buell, add'l, 30 00
New London, J. N. Harris, by Robert Coit, Henry R. Bond, and Martha S. Harris, Ex'rs, 1,500 00
Somers, Eunice C. Shepherd, by Charles H. Barrows, Ex'r, 725, less taxes, 7.59, 717 41--2,247 41

4,555 62

NEW YORK.

Arcade, Cong. ch. 5 32
Binghamton, Bible School of 1st Cong. ch., for support Rev. W. M. Zumbro, 200 00
Brooklyn, Central Cong. ch., R. D. Benedict, 40; Joseph E. Brown, 100; Clinton-ave. Cong. ch., Miss J. Roberts, 5, 145 00
Buffalo, Niagara-sq. People's ch. 2 35
Busti, Eli Curtis, 20 00
E. Bloomfield, Mrs. Eliza S. Goodwin, for "Debt," 5 00
Geneseo, Friend, 150 00
Homer, Cong. ch. 15 00
Mt. Sinai, Cong. ch., m. c. 17 16
New York, Broadway Tabernacle, 345; Geo. G. Williams, 150; O. W. Coe, 50; A friend, 25; Charlotte S. B., 20; Forest-ave. Cong. ch., A member, 2. 592 00
Orient, Cong. ch. 11 23
Perry Centre, Cong. ch. 4 30
Syracuse, Danforth Cong. ch. and Sab. sch. 42 00
Waterville, Welsh Cong. ch. 5 07--1,214 43

NEW JERSEY.

Newark, Belleville-ave. Cong. ch. 12 51
Upper Montclair, Cong ch. 225 00——237 51

MARYLAND.

Baltimore, 1st Cong. ch., 50; 2d Cong. ch., 8.30, 58.30
———, Friend, 200 00—258 30

FLORIDA.

Interlachen, Cong. ch. 3 45

TENNESSEE.

Memphis, Strangers Cong. ch. 23 00

TEXAS.

Palestine, 1st Cong. ch. 15 50

MISSOURI.

Springfield, German Cong. ch., for work in Turkey, 1 20
St. Louis, People's Tabernacle Cong. ch., 4; Union Cong. ch., 1.70, 5 70——6 90

OHIO.

Akron, West Cong. ch. 35 25
Claridon, Mrs. M. S. Taylor, 5 00
Cleveland, Euclid-ave. Cong. ch. (of which 70 toward support Rev. William E. Fay), 119.40; Plymouth Cong. ch., 12; J. E. Ingersoll, 50, 181 00
Geneva, Cong. ch. 13 00
Jewell, T. B. Goddard, 250 00
Kingsville, Miss E. S. Comings, for missionaries in India, 5 00
Lexington, Cong. ch. 10 00
Tallmadge, Cong, ch. 2 75
Wellington, 1st Cong. ch. 29 56
———, A home missionary's widow, 1 00——532 96

ILLINOIS.

Aurora, 1st Cong. ch., to const. Rev. W. H. DAY, H. M., 52; Dr. E. E. Bousbough, 30, 82 00
Batavia, Cong. ch. 45 50
Brighton Park, United Cong. ch. 1 60
Cambridge, Cong. ch. 13 50
Chicago, Warren-ave. Cong. ch., 19; Forestville Cong. ch., 8.65; Pilgrim Cong. ch., for missionary at Harpoot, 7.50; Christ Ger. Cong. ch., for do., 4; Church of the Redeemer, add'l, 2; Mrs. Minnie S. Holcomb, "In Memoriam," 20; Friend, 15, 76 15
Earlville, Cong. ch. 30 00
Evanston, Ashbury-ave. Cong. ch., 10.35; W. H. Rice, 5, 15 35
Lacon, Frank N. Westcott, 1 00
Neponset, Cong. ch. 11 50
Paxton, Cong. ch. 39 76
Pecatonica, R. E. Short, to const. J. MERLE DAVIS, H. M. 100 00
Shabbona, Cong. ch. 43 05
Victoria, Cong. ch. 20 00--479 41

Legacies.—Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l, 57 16

536 57

MICHIGAN.

Almont, Cong. ch. 15 00
Chelsea, Cong. ch. 20 10
Clinton, Cong. ch. 10 00
Douglas, 1st Cong. ch. 6 30
Eaton Rapids, 1st Cong. ch. 10 00
Frankfort, Friend, 4 00
Grand Rapids, A friend, to const. HENRY BARNARD DAVIS, ROBERT LELAND DAVIS, HENRY ELIOT BARNARD, and ELIZABETH A. BARNARD, H. M. 408 93
Greenville, Cong. ch. 27 64
Hancock, 1st Cong. ch. 32 41
Jackson, 1st Cong. ch. 112 46
Lake Linden, Cong. ch. 60 00
Lansing, Plymouth Cong. ch. (of wh. 35 from C. B. Stebbins), 74 17
Owosso, 1st Cong. ch. 31 90
St. Clair, 1st Cong. ch. 16 72
St. Joseph, 1st Cong. ch., 21.50; In memory of Newton Van Derrer, 30, 51 50
Watervliet, Plymouth Cong. ch. 41 04
———, A friend, 50 00——972 17

WISCONSIN.

Delavan, Cong. ch. 7 35
Friendship, Cong. ch. 2 06
Fulton, Cong. ch. 3 85
La Crosse, 1st Cong. ch. 77 52
Lake Geneva, Cong. ch. 12 00
Menomonie, 1st Cong. ch. 29 03
Milwaukee, Bohemian Cong. ch. 3 30
New Richmond, Cong. ch., add'l, 2 55
Springvale, Cong. ch. 11 20
Trempealeau, Cong. ch. 2 00
Trevor, Liberty Cong. ch. 14 00
West Rosendale, Cong. ch. 47 00
Whitewater, Cong. ch. 15 65--227 51

IOWA.

Anamosa, Cong. ch.	25 00	
Belle Plaine, 1st Cong. ch.	10 00	
Clinton, Cong. ch., for missionary at Harpoot,	5 15	
Denmark, Cong. ch.	20 65	
Hartwick, Warren Cong. ch.	2 14	
Lansing Ridge, German Cong. ch.	2 00	
Lawler, Cong. ch.	3 00	
Osceola, JENNIE M. BAIRD, for salaries of missionaries, and to const. HERSELF H. M.	100 00	
Ottumwa, Rev. J. R. Beard,	5 00	
Sioux City, 1st Cong. ch.	6 50	
Waucoma, 1st Cong. ch.	13 68	
Webster, Cong. ch.	4 00—197	12

MINNESOTA.

Aitkin, Cong. ch.	3 00	
Brownton and Stewart, Cong. ch.	5 20	
Duluth, Church, by Rev. L. P. Peet,	5 30	
Elk River, Union Cong. ch.	6 96	
Freedom, Cong. ch.	2 24	
Graceville, Cong. ch.	5 00	
Minneapolis, Plymouth Cong. ch., 48.48; Vine Cong. ch., 9,	57 48	
Northfield, 1st Cong. ch., 44.12; Students and Faculty, Carleton Coll., for support Rev. H. R. Wingate, 136,	180 12	
Washington Co., A friend,	30 00	
Winona, Wm. H. Laird, 50; Mrs. E. W. Morris, 15,	65 00	
Worthington, Union Cong. ch.	2 06—362	36

KANSAS.

Kensington, Cong. ch.	2 21	
Lenora, Cong. ch.	4 00	
Valley Falls, Cong. ch.	4 90—11	11

NEBRASKA.

Arborville, Cong. ch.	4 85	
Aten, Cong. ch.	2 60	
Aurora, Cong. ch.	19 00	
Friend, Ger. Cong. ch.	5 00	
Grant, Cong. ch.	3 55	
Madrid, Cong. ch.	1 10	
Milford, 1st Cong. ch.	10 72	
Newcastle, Cong. ch.	2 00	
Venango, Cong. ch.	87—49	69

CALIFORNIA.

Etna Mills, Rev. Benj. F. Moody,	2 00	
Oakland, 1st Cong. ch.	130 00	
Oleander, Cong. ch., 3; do., Ladies' Miss. Soc., 1.50; Rev. J. Overton, 3,	7 50	
Paradise, Rev. J. B. Ives,	1 00	
Riverside, 1st Cong. ch.	36 40	
San Francisco, W. F.	25 00	
Sierra Madre, 1st Cong. ch.	14 85	
Stockton, Rev. J. C. Holbrook, D.D.	10 00—226	75

COLORADO.

Colorado Springs, Mrs. J. A. Gile,	50 00	
New Castle, Cong. ch.	2 00—52	00

WASHINGTON.

Long Beach, Union Cong ch.	1 00	
Walula, David C. Cook,	2 00—3	00

SOUTH DAKOTA.

Mazeppa, Cong. ch.	2 00	
Milbank, Mrs. Augusta D. Hall,	1 00	
Rosebud, Rev. James F. Cross,	2 50	
Rosette, Cong. ch.	2 50	
South Shore, Cong. ch.	6 00	
Spearfish, Cong. ch.	7 50	
Troy, Cong. ch.	2 00—23	50

IDAHO.

Challis, Cong. ch., for Armenia,		2 00

FOREIGN LANDS AND MISSIONARY STATIONS.

AUSTRIA. — Betanie, Ch. Fl., 81.84; Husineck, Ch. Fl. 1; Koniggratz, Ch. Fl., 2.50; Skalitz, Ch. Fl. 15,	40 13	
ENGLAND. — London, "E. B. T."	100 00	
WEST CENTRAL AFRICA. — Bailundu, Church for native preachers, Turkey,	5 80—145	93

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
Miss Sarah Louise Day, Boston,
Treasurer.

For several missions in part,	11,089 43

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR,
Mrs. J. B. Leake, Chicago, Illinois,
Treasurer. 3,200 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter-st. Y. P. S. C. E., 11.20; do., Central Cong. Sab. sch., 5; Greenville, Union Sab. sch., 11; So. Berwick, Y. P. S. C. E., 2 cents a week, 8.62,	35 82
NEW HAMPSHIRE. — Greenland, Cong. Sab. sch., 17.85; Marlboro, Y. P. S. C. E., 5; Newington, Cong. Sab. sch., 42; do., Y. P. S. C. E., to const., with prev. dona., Rev. J. W. BELL, H. M., 8,	72 85
VERMONT. — North Bennington, Green Box Bank Co., 24.78; South Royalton, Y. P. S. C. E., 5,	29 78
MASSACHUSETTS. — Ballardvale, Y. P. S. C. E. of Union Cong. ch., 10.29; Boston, Y. P. S. C. E. of Highland ch., 14; Chester, 2d Cong. Y. P. S. C. E., 2.50; Ipswich, 1st Parish Sab. sch., 5; Marblehead, 1st Cong. Sab. sch., 15; Marion, Cong. Sab. sch., 2.83; Millis, Y. P. S. C. E., 5; Norwood, 1st Cong. Sab. sch., 10; Salem, Crombie-st. Y. P. S. C. E., 7.50; Sharon, Y. P. S. C. E., 10.78; Somerville, Prospect Hill Y. P. S. C. E., 25,	107 90
RHODE ISLAND. — Tiverton, Y. P. S. C. E., for work in East. Turkey,	13 20
CONNECTICUT. — Bridgeport, South Cong. Y. P. S. C. E., 6.61; Eastford, Y. P. S. C. E., for student. Pasumalai, 5; Griswold, Y. P. S. C. E. of 1st Cong. ch., 1.84; Salisbury, Cong. ch., Home Dept., 1.30; do., class in Sab. sch., 30c.; So. Manchester, Y. P. S. C. E., for theol. students, China, 7,	22 05
NEW YORK. — Northfield, Y. P. S. C. E.	15 00
NEW JERSEY. — Morristown, Jun. C. E. S.	3 50
PENNSYLVANIA. — Lansford, Welsh Sab. sch. of 1st Cong. ch.	4 00
INDIANA. — Orland, Y. P. S. C. E.	5 00
OHIO. — Cleveland, 1st Cong. Sab. sch., 28.98; Columbus, class in 1st Cong. Sab. sch., 5,	33 98
ILLINOIS. — Chicago, Brainerd, Y. P. S. C. E., 3; Henry, Y. P. S. C. E., 7.50,	10 50
MICHIGAN. — Almont, Y. P. S. C. E.	16 94
WISCONSIN. — Clinton, Y. P. S. C. E., 12; Madison, Y. P. S. C. E. of 1st Cong. ch., 6,	18 00
IOWA. — Center Township, Cong. Sab. sch., 2.40; Grinnell, Y. P. S. C. E., 4,	6 40
MINNESOTA. — Minneapolis, Jun. C. E. S. of Pilgrim Cong. ch.	2 50
KANSAS. — Tonganoxie, Y. P. S. C. E.	55
CALIFORNIA. — National City, Union Int. C. E. Soc., for work in Armenia,	5 00
SOUTH DAKOTA. — Parkston, Zion Cong. Sab. sch.	2 76
IDAHO. — Weiser, Jun. C. E. S. of 1st Cong. ch.	1 00
WYOMING. — Cheyenne, 1st Cong. Y. P. S. C. E., 2 cents a week fund, 2.81; Sheridan, Y. P. S. C. E., 3.60,	6 41
	413 14

CHILDREN'S "MORNING STAR" MISSION.

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53 95

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171 32

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Total from September 1, 1896, to July 31, 1897: Donations, $379,058.91; Legacies, $90,746.43 = $469,805.34.

For Young People.

ALONG THE GRAND CANAL OF CHINA.

BY MRS. MYRTIE H. WAGNER, OF LIN-CHING.

One who knows anything at all about China has heard of the Great Wall and the Grand Canal. The North China Mission has stations close to both these objects of interest. The country bordering on the Great Wall is mountainous and barren of trees, and rather sparsely populated. The Grand Canal, on the contrary, passes through a country which is dead only in respect to its level, unless one takes account of the countless actors on the stage of China's history

JUNCTION OF THE GRAND CANAL AND WEI RIVER.

from prehistoric times until the present. Their graves, which dot the country in all directions, have been commonly believed to be the chief obstacle to the introduction of railroads; with the advent of which the decadence of the Grand Canal, now so far advanced, will be complete. The country bordering on the canal is for the most part densely populated and quite fertile; immensely more interesting to the native, who is intent on living off the soil, than it is to the foreigner, to whom the sight of mountains and clear running water is so refreshing.

The canal is said to have been completed in 1289 A.D., and is 650 miles long. The smaller half, to the north of Lin-Ching, is formed by the Wei and Pei rivers. The canal proper begins at Lin-Ching, and the section from here to the Yellow River is only navigable at the rainy season, as the bed of the canal is several feet higher than either the Yellow or the Wei River.

The Revised Encyclopedia Britannica, World's Fair Edition, says, "The canal is provided with many sluices, and when vessels arrive at these sluices they are hoisted by means of machinery, whatever be their size, and let down on the other side into the water." Our first picture shows a boat being dragged from the canal over the short incline which separates the summit of the canal from

GRAIN BOAT ON THE WEI RIVER.

the Wei River. The only machinery consists of two long ropes, with some scores of men at one end, and the boat to be dragged over, at the other. Some years ago there was more excuse for inaccurate statements in reference to China than there is to-day.

The inadequacy of the Grand Canal as an inland waterway connecting the southern provinces with Peking was well illustrated last year by reason of the small rainfall. The grain fleet, bearing the tribute grain from two or three of the provinces to the south of here, makes only one trip a year, and this has to be carefully timed to take advantage of the annual rise in the Yellow and Wei rivers during the rainy season. The rise in the Wei River this year was much less, and of shorter duration, than usual, and when the grain fleet arrived the

water in the river was several feet lower than that in the canal. Notwithstanding the fact that the rains were over, and there was no hope of the river rising before the next rainy season, some days and much money were spent in theatricals and other heathen devices, to induce the gods to increase the water in the river. At length, realizing that it was late in the season, and that the boats were in danger of being frozen in at the north, the arduous task was undertaken of unloading each of the 900 boats, dragging it over the incline, as seen in the picture, and then unloading. The grain, being loose in the boats, had to be first put into bags and then carried on barrows, carts, or men's shoulders, a distance of a mile in some cases, on account of the large number of boats and limited time. For over two weeks everybody in Lin-Ching and vicinity who had the strength to avail himself of the opportunity to lay up for a rainy day reaped the benefit.

A BUDDHIST TEMPLE AT THE JUNCTION OF THE CANAL AND RIVER.

The strain on the boats is very great as they are dragged over the summit of the incline. Though empty and carefully undergirt with ropes, some of the boats, unable to stand the strain, break in two. Just as the boat is at the critical point of passing over the summit, there is a deafening sound from the beating of gongs to stimulate the men at the ropes, so that the suspense of the boat and the men on it may be as short-lived as possible.

The opposite picture shows one of the grain boats, which has successfully passed into the river. It is being poled down stream.

One never tires of the river traffic: grain boats, with an endless variety of gay flags, taking the emperor's tribute rice to Peking; salt boats, plainer but large and heavily laden, going into the interior; house boats, fishing sampans, bamboo rafts, and occasional gunboats. It is painful to see strings of men like animals patiently drawing these boats. If a small craft, father and child pull, while the

mother steers the little vessel on which they live; that is all in the family, and does not seem so bad, for they are only doing for themselves what they cannot afford to get others to do for them. They are following the great law, "By the sweat of thy face shalt thou eat bread." One smiles at the humor of it when on a hot summer afternoon the man with the rope across his chest plods along, briskly waving a fan with his right hand. It is when there are twenty or thirty linked together pulling a great freight boat, controlled by an overseer, that the scene is painful. They seem so unlike men. They bolt their food like oxen, and sleep on all possible occasions. Only when you come to know the hard-working wife and interesting little children whom one of these men has left at home do you come into genuine sympathy with this poor, plodding brother.

The Buddhist temple in the third picture is a Tai Wang Miao. It is built at the junction of the canal and Wei River. The chief divinity is said to appear in the form of a snake, and is believed to control the water in the Grand Canal. To the left of the picture the two poles in front of the Chang Wang Miao can just be seen. The god who is supposed to reside there has charge of the Wei River, and takes unto himself the form of a turtle. Winding steps lead up to the top of an artificial hill, some fifty feet high, behind the Tai Wang Miao. The view from the little pavilion at the top is the best we have in Lin-Ching. The eye running up the great street, for a distance of two miles, descries two of the three Mohammedan mosques; then sweeping to the right, past the walled city for another two miles, the line of houses can be seen. The prominent roofs on every hand are certain to be temples. There are no "heavenward pointing fingers" in this city, apart from the minarets of the Mohammedan mosques; but alas! the followers of Mohammed are indistinguishable in their lives from the worshipers of false gods among whom they live; some are even said to worship these false gods.

The Roman Catholics have many adherents across the river, but they have not yet built a church edifice.

Lin-Ching, the youngest station in the North China Mission, still has many things to look forward to. When the times become better, and the purses of Christians are opened toward China, we hope to see, in the not distant future, a chapel suited to the needs of a growing work; a building for the Girls' School; and not last nor least, a hospital to take the place of the poorly adapted native buildings, which have served as a temporary abiding place for the last seven or eight years.

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